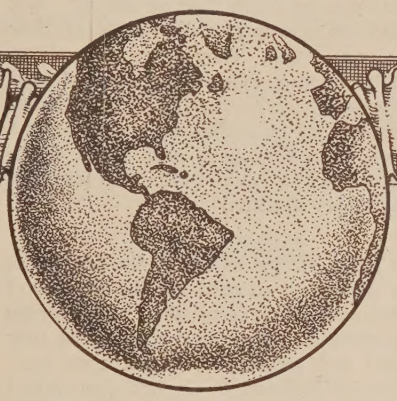
The Universalist Leader

A Journal of Tomorrow

Boston and Chicago

November 11, 1922



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The Universalist Leader

Continuing the CHRISTIAN LEADER and its predecessors (1819-1897), the UNIVERSALIST and its predecessors (1827 to 1897), and the GOSPEL BANNER (1835 to 1897).

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Μιγμα

The trouble with many good people is exactly as Dr. Crothers described it the other day. They say to themselves, "Be sure you are right, then go ahead." But they are so very sure they are right, they never go ahead. They weave about themselves a cocoon of their own ideas of what is and ought to be, and think by doing that and nothing more they make their ideas a fact, when they have only closed themselves up in a mesh of their own weaving. (*Christian Register.*)

υ λ

The portrayal of the sordid side of life is frequently excused on the ground of the unusual honesty that characterizes those authors who picture things "as they are" and record just "what they see." But is it honesty? Is not the blatant realism of our modern day rather an indication of abysmal ignorance, of lack of insight, of a failure in thinking? . . . It is strikingly true that we get out of life just about what we bring to it, and on this principle we are forced to the conclusion that the modern dabblers in sensual themes are simply projecting on the white pages of their books the darkness of their own benighted souls. (*Zion's Herald.*)

υ λ

There are those to whom it is impossible to tell news. They knew it all the time. And there are those who always have the Inside Stuff. In the second class is a wearisome acquaintance, who, on being told that Betelguese was 27,000,000 times as large as the sun, said, "I heard different." (*Franklin Adams in "Overset."*)

υ λ

This, we hear, is the day of youth: a youth no longer humble or inarticulate, but ably rising to state where maturity gets off, and comfortably sure that itself has got on. One might suppose, from the hymns of our inspired sucklings and the enraptured chanting of their publishers, that immaturity is the only virtue worth having or expressing; and that there is something both pathetic and infamous in a wisdom based on experience and knowledge of what the world was, did, thought, and wrote yesterday—or, say, day before yesterday. One might even take this to be a new idea. . . .The battle of immaturity against maturity belongs to no date or clime; and it is bound to be forever a drawn battle, because in the moment of victory youth always finds itself facing about under the banner of eld to defend the universe against the furious onslaught of that younger youth which is always surging up from the rear. (*Independent.*)

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It needs additional funds for missionary publica tions.

It needs endowed subscriptions for college an public libraries.

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ESSENTIAL PRINCIPLES OF THE UNIVERSALIST FAITH

1. The Universal Fatherhood of God.
2. The Spiritual Authority and leadership of His Son, Jesus Christ.
3. The trustworthiness of the Bible as containing a revelation from God.
4. The certainty of just retribution for sin
5. The final harmony of all souls with God.

Neither this nor any other precise form of words is required as a condition of fellowship, provided the above principles be professed

Editorial

Sometime we all pray the voiceless prayer of hope.

* *

To be good is good, but to be good for something is better.

* *

Words are too sharp weapons to be bandied about careless'y.

* *

Money talks, but much that it has to say is not fit to print.

* *

A minister without a sense of humor is a ship without ballast.

* *

He who speaks hath not spoken unless he is heard and understood.

* *

A feather duster is a good weapon with which to slay your enemy.

* *

When you would hammer men or events do it with a feather duster!

* *

Sometimes a man's hat in his hand is more becoming than on his head.

* *

Study the reflection in your own mirror when you would condemn humanity.

* *

The arrow that goes beyond the game is as futile as the one which falls short.

* *

A very little mind may sometimes wreck the noblest conceptions of the wise.

* *

He who turns his fields into a palace changes them from producers to consumers.

* *

Decoration can never serve as a substitute for devotion, but may help to devotion.

* *

The minister who seeks the "larger opportunity" usually means more money and publicity for less work.

The only sure winner at gambling is the one who never plays.

* *

To like your job is the best guarantee that it will be well done.

* *

Much talk may kindle a great fire, but that fire will never bake the beans.

* *

A little of the Bread of Life is better than a whole cook-book of theological recipes.

* *

When we hear what we want to hear it easily becomes authority for what we speak.

* *

You want a warless world, but do you want it enough to change your own disposition and practise?

* *

While we seek the complexities and extravagances for ourselves, we boast of our admiration for the simple life in others.

* *

Another Brave Fighter

Dr. Bisbee made the long journey to Miami by sheer force of will. Innumerable friends throughout the country will regret to learn that shortly after arrival at his winter home, he suffered a serious acute attack calling for all of his resources of courage and faith and the constant attention of the best doctors and nurses to be found. Our information is that he is rallying, and we hold steadfastly the faith that the brave fighter will win out.

Thanksgiving Number

The Thanksgiving Day number of the *Leader* will be issued Nov. 18. Dr. Tomlinson has written a vigorous article on "World Relations," one of the best of Robert Collyer's Thanksgiving sermons will be reprinted, there will be a page of "Great Thoughts for Thanksgiving Day," editorials on "The Proclamation," "A New Powerful Liberal Movement," "Is Our Emphasis Changing?" "Do We Discriminate against Socialists?" X. A. B. on "Pierpont Morgan as Senior Warden," George F. Milton on "Toleration Our Greatest Need," A. B. Hervey on "The Golden Rule,"

Number One of "Vest Pocket Lay Sermons," by Agricola, Dr. F. O. Hall on "A Thankful Heart," and other interesting features. Let us begin to watch for the *Leader* and talk it up.

* *

WELCOME TO BISHOP SLATTERY

UNIVERSALISTS marched with Baptists, Presbyterians, Congregationalists, Methodists, with hundreds of Episcopal clergymen, and representatives of many other denominations, to the consecration services of Charles Lewis Slattery as Bishop Coadjutor of Massachusetts.

It means much to the cause of Church unity to have men like Dr. Slattery chosen to such positions of power.

He has breadth and tolerance, and ability to give a reason for the faith that is in him. In New York he has been famous as a pastor. By pastoral work above all else he carried on the great tradition of Dr. Huntington at Grace Church. By warm human sympathy he endeared men to him.

He comes to help a good Bishop who has had the good-will and help of thousands outside his own communion.

Universalists congratulate him and welcome his elevation as a step toward the realization of the Church Universal.

* *

CHRISTIANITY AND FORCE

IT would be interesting and enlightening," says a correspondent, "to learn the definition of Christianity as understood by some of the religious leaders, and to have it pointed out to us just where Christ in his teachings urged the use of force."

Christianity is acceptance of the principles of Jesus. A man is a Christian who tries to live the Christ life which Jesus defined as the life of love.

Perfect love is not inconsistent with the use of force. On the contrary, it demands that force be used if necessary, always of course with love, to restrain, to warn, to instruct.

The father who throws his arms about his boy, holds him back, meets blow and kick, with loving force enough to keep that boy from running amuck, may be an example of the most perfect love. If he hates to oppose, if he dislikes to correct, if he is "soft and easy" and lets the boy go to ruin, he is not a true Christian.

Christ took the pains and the trouble to correct. He even used the "whip of cords."

Collective duty is the same as individual duty. If Villa starts north from Mexico, to burn, to rob, to violate, it is the duty of citizens to arm, to meet him, to fight him if need be and drive him back.

The Christian ideal is that it must be done with love, and with the ultimate object of saving Villa and making a new man out of him.

To be sure there are people who would take such a march of Villa as an argument for a huge army and a huge navy. They would go ahead after a conference on the limitation of armaments and induce our country if possible to violate both the letter and the spirit of the pledges we gave there. They would have us use force for gain or for glory. Christ would have us u it as a last resort and then use it with love.

But because of militarists must we be mad ou selves the other way?

While there are bandits or bandit nations must v not be ready to defend our wives and our little on and to go to the succor of the weak against the stron

No Christian duty must be avoided becau it is hard. The right use of force is so hard that our present stage of development it is almost in possible. Nevertheless the alternative is to let th wrong use of force wipe out civilization.

Unquestionably we have reached the stage development when such military force as may still b necessary can be used best not as a national army bu as an international police.

To abolish armies and to use the striking arm governments collectively for the common good is th ideal toward which Christian nations must move.

* *

THE JUDGMENT DAY

HE came into the small city like a whirlwind, h enlisted everybody who had breath to con tribute to the whirlwind; he sent his scouts an enlisted his workers; every organization in the city wa drafted to respond in a body. There was stirrin music and great crowds came, and then the whirlwin blew upon them, not refreshing breezes from the sea but hot and sultry winds from hot and sultry places.

He caught them where all people are more or les sensitive, in their ignorance of the unseen future, an he proclaimed an awful judgment day when all wh did not agree with him would be sentenced to awfu and enduring punishment.

Now it is strange how this sort of thing gets hold of people, and it seems to be not a matter of conviction of truth, but a play for safety! People, and good respectable people, played cards up to the night before the meetings opened, and began again the night after they closed; but in the interval they shouted for the revivalist. There were those who went to the meetings and came away saying they did not believe that sort of stuff, but thought it must be good for some people! It was all a fierce attack of hysteria when the ministers and people went mad, but it did not mean anything worth while.

The revivalist waved the old-fashioned judgment day before the congregation, and, presuming to speak for the Almighty, he sent those who did not agree with him to hell, and all who did agree were his trophies, together with the "free will offering," which was the result of one of the most extensive canvasses and hold-ups of the citizens ever perpetrated.

We have not seen anything like unto this during the present generation—a court of eternity with a poor little seven-by-nine evangelist sitting on the bench as judge! Now, we believe in a day of judgment; but not a day way off in he future beyond the grave, with a ranting revivalist on the bench, who is going to divide all the people, the conformists on the right hand and the nonconformists on the left, and the good will be called to everlasting bliss and the bad to everlasting woe. Such a division is impossible. Good men can never be separated from evil men, for there is good in

very man and evil in every man, and if good is to be vided from evil the man himself must be divided, id not men.

And we must not overlook another phase of the idgment. In a righteous court there is not only the ireat against evil, but a promise of hope for the good. he judgment day will be a time when actual justice ill be done. It stands, not a threat to fill our lives ith terror, but a promise to fill our hearts with hope.

The fact that these periods of ancient revival re still existing comes as a distinct surprise and dis-ouragement to those who think they see the dawning f a new day in the religious world. Let us not fool urselves with the progress we only hope for, or see in ome places of advanced civilization; we still must face eligious conditions which we thought had passed way in other generations. The judgment day is a vorking factor in life still, and unless it be given a sane nterpretation, it is no less a killing factor in the re-igious life of any community.

F. A. B.

* *

ARE WE UNPOPULAR?

WHY should Dr. Sterret, the Episcopalian," said one of our ministers, "be permitted to say that belief in an endless hell is monstrous and to keep his popularity, and I be looked down upon by the majority of people for saying the same thing?"

Is our friend sure that he is "looked down upon?"

It is folly to deny that in some groups of church people and in some communities, a preacher of Universalism is hated and despised. Not all of the hatred and contempt spring out of evil hearts. They come from uninformed minds. Nevertheless they are hard to bear.

The distinguished professor and preacher who wrote "Modernism in Religion" does not, however, depend for his popularity on membership in a fashionable church. In every circle where he moves he carries with him the atmosphere of a man "incurably religious." No more cheery soul, no more delightful companion, no more sympathetic friend, can be found. In sermon and in private conversation he strikes the note of one who is in love with life and sure of the future. He is frank and courageous but gentle. Nobody could look down on him, for he would be utterly unconscious of such a performance taking place.

Increased faith in the fundamental truths we profess, and a worthier embodiment of those truths in our lives, will make us oblivious of unpopularity, if they do not actually increase the popularity we enjoy.

* *

IS THE CHURCH NEEDED IN YOUR COMMUNITY?

THERE is nothing so important for the minister and the Church as the conviction that they have something to give of which the world stands desperately in need. Unless this is their conviction, they will not be in dead earnest in their own work, nor will they make any impression upon their community, nor will their own religion mean much to them.

It is a good thing, therefore, for the minister and the Church to ask what are the needs of men and women, individually and collectively, in these very communities where they are set to serve, which require religion for their fulfilment, and which demand the work of the Church. Can these men and women and children get along without them? Are they indispensable to the higher life of the community? Do they have any place with other social agencies in making the community a decent place in which to live?

Two or three things become evident as soon as one sees clearly the moral and spiritual situation of any given community and of the world at large. The first is the need for the creation and maintenance of high ideals and interest in the abiding values of life. There is grave danger in the life of the individual, and still greater danger in the life of the community, that they think that a man's life consists in the abundance of things he possesses, that his real wealth is in accordance with his rating in Dunn's or Bradstreet's. that his social eminence measures his moral elevation, that his pleasures of sense will quiet the pain of his soul, and that his power in the business or industrial order indicates his moral influence. These are ideas widely prevalent, and they make their appeal to, and have their influence upon, the youth of our land.

Now to show that the true ideals of life are the very opposite of these, and to make them attractive to, and appealing in, the lives of men and women, and to maintain them as the efficient forces in personal and social life, is the great need of our day. Many agencies help to do this, especially the Christian home, the public school and college, the best current literature, but these are allies of, not substitutes for, the ministry of the Christian Church. Here then is the first imperative need for the service of the minister and the Church. They serve nobly through the creation and maintenance of the true ideal of life.

Another great need is for an adequate motive power for life. For the realization of such ideals in life, there is sore need of a great dynamic. To admire these ideals is good, but not sufficient; they demand fulfilment, but their fulfilment requires an energy which we feel we do not possess in and of ourselves. To find this energy and release it for living is the serious problem. It has always been the grave problem of the moralist who has formulated his ideal, and of the earnest man who would live a nobler life. It is the distinction and distinguishing note of religion that it possesses the secret of power for life. The spirit of God in the soul of man is the dynamic for the realization of these spiritual ideals. There is more and greater power for the moral and religious life of man than for his economic. Horse power, steam power, electric power, are not comparable to spiritual power. The religion of the divine dynamic releases the power of Will, produces the affirmative attitude toward the world, generates the life-mood, gives men self-mastery, courage in face of difficulties and confidence in the doing of their tasks.

To secure and impart such power, the Church must have a living experience of real religion. No dead orthodoxy, nor dogmatic traditionalism, nor arrogant ecclesiasticism, will avail. If the world needs religion, it is religion that the Church must have and provide, a religion of living fellowship with God.

D. E.

The Washington-Tokyo Campaign

Authorized by the Univeralist General Convention and Under the Direction of the National Order of Universalist Comrades

A Statement

The Rev. John Smith Lowe, D. D., Director General of the Campaign

INTEREST in the proposed Universalist National Memorial Church in Washington, D. C., and in the Perin-Cate House for Young Men in Tokyo, Japan, has grown steadily since the publication of the first article on the project in the *Leader* in the spring of 1921. Sentiment has crystallized into conviction. Many important details have been disposed of and we are now ready to go ahead with the undertaking.

Such an important enterprise, however, calls for the clearest possible understanding on the part of all concerned with reference to the facts involved. That misunderstandings, if there are any, may be cleared up, that misgivings, if they exist, may be dispelled and that we may know just where we are at, where we are going and how, this statement has been prepared.

Where We Stand and How We Happen to Be There

In a *Leader* article under date of June 25, 1921, and under the caption "A Tour of Vision," the General Superintendent described the national churches projected and under construction in the Capital City of America as being indicative of what the great religious bodies of the country are doing as a part of their program of expansion and service. It was suggested that, regardless of how long it might take us to complete the whole undertaking, the Universalist denomination should speedily commit itself to the task of erecting in Washington a national church. Interest in the idea was keen and general from the first, so much so in fact that certain preliminary steps were taken at once.

The trustees of the Washington parish were consulted for the purpose of determining whether the local church would welcome and approve such a venture. The response was favorable, hearty and unanimous. The trustees of the General Convention recommended to the Detroit biennial session of that body that the denomination undertake the building of a National Church in Washington, to be dedicated as a memorial to those who served their country and humanity in the World War, and to those who through the years have served the Church and upheld its faith. The Convention itself, contrary to the intentions of the denominational officials at the time, passed a resolution not only committing the denomination to the National Memorial Church idea but calling upon the Convention officials to make the erection of such a church a matter of immediate and special interest.

Obedient to this action by the Convention, the Executive Board went to work at once to set in motion the machinery necessary to secure the funds with which to finance the project. Enthusiasm for the National Church at Detroit rapidly fanned itself into a flame, with the result that by Saturday night, when the Universalist Comrades filled the banquet hall at the Cadillac Hotel for their annual dinner, the moving spirits of that body were saying: "Let's start right here to-night to build the National Memorial Church. Let us say to the Trustees of the General Convention, 'We will assume the responsibility for conducting the financial campaign for the great enterprise.' " Before the festivities were ended, over thirty-five thousand dollars had been subscribed.

Later on the Trustees of the Convention accepted the offer of the Comrades to assume charge of the financial canvass. A general organization was hastily created with Louis Annin Ames of New York acting as general chairman, and a campaign of education was begun. It was found, however, that making haste in such important and far-reaching enterprises is not an altogether easy matter. At best the whole plan was as yet one, of necessity, nebulous and indefinite in character. Finding a suitable site in Washington on which to build the church and securing the architect's plans and sketches for use in helping our people throughout the denomination to form a clear conception of what is contemplated, proved to be a slower process than was expected. It was recognized, nevertheless, that the whole undertaking hinged upon the working out of these details.

In May, 1922, both the Trustees of the General Convention and the Executive Committee of the Order of Universalist Comrades took steps to still further perfect the organization charged with the responsibility of raising the necessary funds. Both bodies concurred in electing the General Superintendent to the position of Director-General of the campaign committee, charging him to make the Washington Church-Perin-Cate House project the chief interest of his work until success has been achieved.

It was also decided that the educational program and the securing of funds should be made conditional upon the selection of the site for the church and the completion of the architect's sketches. Since that time rapid and substantial progress has been made. The *Leader* for Oct. 28 carried an article announcing that a most satisfactory site had been agreed upon located on New Hampshire Avenue between Swann and T Streets, just one half block off Sixteenth Street, or the Avenue of the Presidents. The site is ample as to space, containing about 28,000 square feet, picturesque and central as to general setting, and is approved not only by the denominational officials and the Washington parish but by the chairman of the Fine Arts Commission of Washington.

Largely through the personal influence of the Hon. Charles Hutchinson of Chicago, who is chairman of the Committee on Site and Architecture, we have secured the services of Mr. Charles Coolidge of Boston and Chicago as designing architect. Mr. Coolidge, an architect of international as well as national reputation, has designed many of the most notable buildings in America. He is now at work on the sketches for our National Memorial Church, which will be one

of the architectural gems of the nation, not over costly and ostentatious, but distinctive and dignified. The plan as a whole calls for a group of at least three buildings, Colonial in design, with the church edifice as the central structure. To the left of the church will be the Sunday school building and to the right the parish house.

The plans and descriptive literature will be in the hands of the printers and lithographers at the earliest possible moment. As soon as this material comes from the press we shall start out in earnest with the campaign, for which our churches are waiting with a willingness to co-operate that means sure and swift victory.

Another important step has been taken. The Rev. Clarence E. Rice, D. D., until recently pastor of our First Church in Springfield, Mass., has been called to the pastorate of the Washington church to serve in that capacity during the period of transition, or until the new church edifice is ready for occupancy.

Why the Perin-Cate House and the Memorial Church Were United in One Undertaking

These two items on the denominational calendar were made one because the logic of events made such a union both wise and necessary. The Comrades were already in the field with their canvass for funds for the Perin-Cate House. In several states considerable money had been raised. Three alternatives were open: Put the Perin-Cate House aside indefinitely. In simple justice to a worthy cause which was already in the field and therefore had the right of way, this could not be done. Continue the solicitations for the Perin-Cate House, launch the campaign for the Memorial Church, and conduct the two simultaneously but independently, allowing the two to compete, conflict and confuse. This, of course, would be fatal to both and to something more vital than either one, the morale of the whole Church. Unite the two campaigns in one enterprise. This course of action was so obviously the one to be followed that it was adopted without hesitation or question. As a Church we emerged in the year 1919 from the era of timidity and comparatively small achievements. No one wants to go back into the old shell. We have come out into the new world of great, daring ventures and united endeavors. Retreat we shall not. Go forward we must and we will.

Our Objectives for the Present

The Detroit Convention instructed the officials of the denomination to proceed with the National Memorial Church at once. This command will be obeyed to the extent that we will raise forthwith a sum of money in addition to what has already been subscribed, sufficient to insure the early erection of the first and central building in the Memorial group in Washington, namely the church edifice, and the Perin-Cate House in Tokyo. The Memorial parish house and Sunday school building will be erected later on and the money for them will be raised at appropriate intervals and by methods suited to prevailing conditions. The Memorial Church proper will be of such a nature that it can be used for Sunday school and social purposes temporarily quite as conveniently as the present church is thus utilized, if not more so.

It can not be denied that the taking of the initial step demands of us hard work, wise planning, generous giving and persevering effort, and yet it must be acknowledged that it will not be an excessive burden, especially if we view it in the light of the newer standard of effort to which we have recently accustomed ourselves. Duty will not permit us to do less. An easier task would mean a departure from the precedent of larger service so recently established. We shall believe in the thing we are doing. We shall convert our beliefs into burning convictions. Then with a mighty effort we shall summon our wills, put them behind our convictions, and by so doing make our convictions live in concrete achievements.

The Relation of the Campaign to Other Denominational Interests

Many have been confused and troubled, and not without reason, about the relation between the procuring of a large sum of money for the Washington Memorial Church-Perin-Cate House enterprise now and other urgent financial needs to be met a little later. Almost in alarm many have said: "We can not produce a large sum of money at once for the Memorial Church and then in 1924 engage in another great financial campaign similar to that of 1919. We are ready for the impossible but it must not be too impossible. Our churches are not equal to any such strain as that. They simply can not stand it." Such fears were not groundless. In fact they were natural in the light of what had transpired. It is now time to banish them completely from our minds.

The drive of 1919 will not be repeated in 1924, and nothing like it will be attempted. The Trustees of the General Convention have decided and long ago voted that such a drive in 1924 and 1925 is not only impossible, but *undesirable even if it were possible.*

At the Detroit Convention the Trustees called attention to the fact that by 1924 or 1925 at the latest the proceeds of the drive would be exhausted, and explained that another drive of some kind would be necessary. The Convention ratified the general idea and recommended favorable action. Sober thought in the afterglow of the Detroit gathering, however, made it perfectly apparent that a modification of the plan of procedure adopted would be necessary.

The launching of a Washington Church-Perin-Cate House Campaign did mean that another drive in 1924 would be out of the question. But for reasons entirely apart from the Memorial Church project the drive plan was given up. The day of such drives is past. At best they are spurts and their benefits are temporary and uncertain. A drive in 1924 means another one in 1929 and others at regular intervals thereafter. Such a financial policy, if indeed it can be called a policy at all, for the ministry of a great Church is spasmodic and unbusinesslike. For this reason, primarily, it has been definitely abandoned. An entirely new method of finance is being worked out that will not impose a burden upon our churches and a hardship upon our people two years hence. Instead, it will solve many problems which have perplexed and baffled us for many years, and thus light the lamps of inspiration and co-operation along the highway of progress.

There is, therefore no conflict between the Memorial Church-Perin-Cate House Campaign of the present and the things contemplated for 1924. We are free to take up the task to which we have committed ourselves without fear or apprehension. Future responsibilities will be met in the light of present duties. We have put our hands to the plough. We shall not remove them until we have finished the furrow.

Liberal Religion and China's Uplift

II China's Social Problems

The Rev. Gilbert Reid, D. D., of the International Institute of China

THE liberal Christian more than the Christian of the old type is supposed to concern himself with the salvation of society and of the nation as well as of the individual. In other words, where the orthodox believer looks upon the Gospel as a means of entering heaven, something for the future, the liberal-minded man believes that the Gospel is to be applied to all the social and political conditions as they here and now exist. Of these conditions as they exist in China I first touch on the social and will attempt to show how the call comes to the liberal Christian to meet them.

The advocates of the "social gospel," for the "social settlement" and for "social welfare work" have of late years been many in our Western lands. They have been found in all the denominations, and also among those who stand aloof from the Christian Church. Whether too much or too little emphasis has been placed on the idea I do not attempt to say. I am ready to say, however, that as for the Chinese and their present conditions the idea needs more emphasis. The adherents of evangelical missions naturally feel that the preaching of what is called the old Gospel must have first place, and that the best way to affect society is to bring about the conversion of each individual. The sense of individual responsibility to one's God I certainly regard as of supreme importance, but it is none the less true that for one to be engrossed in his own salvation makes him prone to ignore his obligation to his fellow men. Hence it is that among those who are trained in the liberal school of thought there has come a reaction from the old method of presenting Christian truth. If liberals in religion apply their principles to conditions in all Oriental countries they will appear to stand at the antipodes to those of the old school and to be presenting a "social Gospel" without regard to the divine elements in the reconstruction of human society.

The one type of thought may be expressed thus: "I am ready to help my fellow men, if it is likely that they become Christians and enter my Church." The other type of thought may be thus expressed: "I am going to help my fellow men in any way I can because this is my duty as a man and still more as a Christian. I hope my spirit and conduct will influence them, but whether they believe as I believe or accept truth as I look at it is no concern of mine." According to the former conception the main aim is to make converts; according to the latter it is to render service to others, to do one's self all that God wants done. Under the former scheme Christianity is viewed as a propaganda, under the latter, as a life.

The social problem in China is of various kinds, but in each case the liberal spirit of religion is most helpful and adaptable. First of all there are the social relations.

These social relations have been defined in the teachings of China's great sages, namely, emperor and minister, husband and wife, father and son, brother and brother, friend and friend. With these five social relations, comprising the whole of society, there are the five social virtues, benevolence, righteousness, propriety, wisdom and fidelity.

The conservative thinker of China, differing from the attitude of the conservative teacher of Christianity, has always regarded these relations and virtues as the bulwark of human society. The liberal thinker of China is apt to discard these relations, mainly because they imply a governmental system of monarchy. His understanding of the relation existing between husband and wife and father and son has also been different from the traditional teaching. He, however, has not yet rejected the claims of the five social virtues, except that perhaps he is inclined to substitute laxity and familiarity for the virtue of propriety or courtesy. The radical thinker goes even farther; he pooh-poohs the binding character of all social relations, and as to the social virtues, he applies them to others while being free from them himself.

What, then, should be the way of approach by the man who is liberal in spirit, while at the same time religious? Will not his position be that of the happy medium, or, as the Chinese call it, the doctrine of the mean? In all probability he will be in sympathy with the three virtues of the French revolutionary period, liberty, equality, fraternity. He certainly will lay stress on the brotherhood of man and with that the Fatherhood of God. Moreover, in our day and generation he will encourage the tendency to democracy rather than the old ideas of monarchical rule. In his contact with Young China in aspirations for a new and better world he will be sympathetic, tolerant and considerate. For the good of the Chinese in their complex life of mutual intercourse, will he not need to imbibe some of the conservatism of Chinese teaching and Christian philosophy?

Will he not do well to follow the spirit of Christ's words with reference to the Hebrew ideas of the past, "I came not to destroy, but to fulfil?"

In a word, China needs the counsel and help of religious teachers who are neither conservative nor radical, but simply liberal, that is, broad-minded and large-hearted.

A second phase of the social problem in China is the consideration of the kind and way of salvation which needs to be applied not merely to individual Chinese but to the huge society called the Chinese people—four hundred millions. Is there any country

here the problem is so colossal and intricate as here China? Is not Christianity the one religion which om the beginning has had as its goal the moulding human society as a whole, the entrance of new tality and hope into the social structure, and the ansformation of outward customs and laws by the stinctive effect of a "new mind" that first revealed self to the world in Jesus Christ? Was not this the plication of the phrase of Christ, "the kingdom of eaven" or "the kingdom of God?"

Here, then, is a high, stimulating ambition for beral Christianity; to set into operation great vital rinciples destined to purify and uplift Chinese society, exemplify wisdom, charity and unselfishness in ealing with all the problems that loom up to-day China, and to show a confidence in the divine energy hat dwells in all humanity, and by direct contact f divine spirit with human spirit assures the triumph f goodness and truth, of the spirit of love and the pirit of peace.

With growing intensity, there is the social roblem arising in the industrial affairs of China. With he introduction of machinery and the building of actories, China, like other countries, is face to face vith the same great social issue of right relations be- ween employer and employee. In Oriental countries, ndia, Japan and China, there is the same standard of igh living on the part of the rich capitalist, and the ame grasping after money, more and yet more, that revails in Europe and America, while at the same ime there is the very cheap labor of the working lass, such as few countries in the West are familiar vith or are ready to tolerate.

In this wide gap between the foreign and Chinese apitalist at the one extreme and Chinese mill-workers, often women and children, at the other extreme, has Christianity any part to play, any duty to perform, any lesson of kindness, justice and helpfulness to teach? Is the Christian to be more callous than a respectable, self-contained Confucianist? And as for the liberal Christian, is he only a liberal in theology—an academic liberal—but not a liberal in conduct and in the practical affairs of every-day life? Is he liberal in questions which concern the rest of the world, outside the limits of one's own country?

If the liberal in religion is a humanitarian, he must respond to these new cries which rise to heaven from the oppressed of this industrial world of the Orient. If he sincerely follows the Master who, seeing the multitudes, had compassion on them, then the sight of injustice and misery that attach themselves to factory life here, as in other lands, will stir his heart to ways of relief that are being put to the test the world over.

If the Christian, orthodox or liberal, stands aloof from these problems brought into China from the Western World, then let no one be surprised if the more sympathetic claim of the working classes of Soviet Russia shall gain a hearing and the social revolution of China's millions prove more disturbing and menacing than any that has yet been seen, even the one in Russia, or the coming one in Japan.

This spirit of the age can not be stayed, all the more that the essence of the appeal is to simple justice, such as the common man as well as the scientist and philosopher can readily understand. This sense of justice, even more than the disposition to be charitable, is what Europe needs in its task of reconstruction and rehabilitation. This, too, is the task for China. Is liberal religion ready for the task of being just to all?

Out in the Big World

XXI A Pilgrimage Afoot to the Old First Church of Cambridge

John van Schaick, Jr.

BY "old first" church of Cambridge I do not mean the old "First Parish Church," Unitarian, of Samuel McChord Crothers, but the old "First Universalist Church" of Thomas Whittemore and Samuel and Charles Skinner and Lucius R. Paige and Geo. W. Bicknell, to mention only a few of their heroes, and the church of Arthur E. Wilson of to-day.

It was the night before Hallowe'en and the cub reporter had a night off, so I gave myself the assignment to the centennial banquet of this famous old church.

Such interest had been aroused and seats were in such demand that reporters had not been invited. So I took my lonely steak and potatoes in a man's grill and, well fortified, I started out on foot for Cambridge. With the *Boston Transcript* in my pocket to attest my respectability in case I should be run over, I went out Boylston Street. It was a clear, cold, sparkling night, with a moon nearly full, over my left shoulder, magnificent electric transparencies ahead, and the shops of "radio jobbers and distributers" crowding the automobile agencies upon my right as I passed. A real winter wind struck me full in the face as I turned westward on Massachusetts Avenue and headed for Harvard bridge. On over Newbury St. with its familiar sound, Commonwealth Avenue with its magnificent breadth, Beacon Street with its memories of old Boston, I came soon to the long bridge across the Charles. With ungodly speed and terrifying sound across loose boards, an endless line of motors was headed in as I headed out. "What did those *blase* and satiated citizens bound for the movies," I thought, "see of that marvelous panorama spread out before my eyes?" Twinkling lights, numberless almost as the stars, traversed the bridges and lined the banks of the Charles. The broad river lacked only gondolas to make it a "Grand Canal."

But the dark waters of the Charles were deserted. Whipped by the wind, covered with foam here and there, sending back the reflection of the lights, the Charles, with all that it might tell if it would, went on silently down to Boston Harbor and the sea. The clock struck the hour, but it was only seven. On toward the gloriously lighted dome of the Massachusetts Tech I made my way, blood tingling, muscles working, heart glowing at the sight. "The speeches will have to be unusually bad," I thought, "to destroy

the glory of a night like this." "They will have to be something extra fine to fit in with the moonlight and the starlight and the electric lights upon the Charles."

The centennial celebration did fit into the scene and into the mood without a jar, deepening and intensifying the impression.

The transition from outside to inside was made easy by the inspiring electric transparency upon the church. "For a hundred years," it said, "this church has proclaimed God's love, men's brotherhood and the final harmony of all souls with God." Above, the spire shone in the moonlight and a great beautiful blue star hung near. Just across the street was the City Hall, the seat of the community government.

For toastmaster, Mr. Wilson introduced Charles W. Parmenter, whose able historical sketch of the church read at the Sunday night services the *Leader* will print. He struck every chord exactly right. And the Catholic Mayor of Cambridge in five and one-quarter minutes made the address of congratulation for the city, recognizing that the church had given a number of its members during the past century to be city officials, including several mayors. He spoke of the community service of Mr. Wilson and of the way that he himself had leaned on the beloved Dr. George W. Bicknell. From his office windows he could read the sentence sermons on the bulletin board of the church, and he said that visitors to his office often commented upon their clarity and truth. "If we follow the advice of your bulletin board," he said, "the government of Cambridge will be A 1."

"For sixty churches of Cambridge," Dr. E. R. Elliot of the Harvard Street Methodist Church brought greetings. There was nothing perfunctory or half-hearted about him. "In Canada," he said, "there is no Methodist church, no Congregational or Presbyterian churches, but just one United Church of Canada. These denominations have combined. One hundred years from now I hope there will be no such denominations on this side of the line, but just one Universalist Church." "Amen," said his leading layman, who had come in with me to hear his beloved pastor. To be sure he meant Church Universal, but it was all the same to the two hundred and fifty cheering people. "It is a world of change," he said. "It is change for the better." "The world is on the up-grade," and again came the good old Methodist "Amen," suppressed but apparently heart-felt.

"No Methodist was here a hundred years ago," said John S. Lowe, General Superintendent. "None would have come. None would have talked like Dr. Elliot. If we travel as fast and as far in the next hundred years—" Enlivening his speech with witty stories, he charged the "Old First Church" not to "roost simply on their memories," but to make their memories stepping stones to a more brilliant future.

"In a single glass of water," he said, "there is energy enough to blow a great city like New York to pieces, if it could be unlocked." He quoted a lawyer of national fame who said, "God grant that man may never learn to unlock such energy until he becomes spiritualized so that he will use it for construction and not destruction." "The hope of a puzzled, baffled, demoralized world," said Dr. Lowe, "is the simple religion of Jesus."

Mr. Parmenter introduced Dr. Crothers as "the most charming essayist in America and the most distinguished pastor in Cambridge." Both statements, although made at a banquet, are probably true.

Dr. Crothers scintillated and delighted in his best *Atlantic Monthly* style. He recalled the time that he first heard of Universalists. As a boy he lived in southern Ohio. "All my people," said he, "were very good. All the people we knew were very good. My Uncle Samuel was a Presbyterian minister. My grandfather had been a Presbyterian minister before him. My Uncle Milton was a doctor of the old school. And all my people were Republicans. So I had an absolutely fixed conviction that all good people were Presbyterians, Republicans and followers of the old school of medicine. Imagine if you can the disturbance in our family and the shock to my young mind, when we heard one day that a revolutionary kind of person had moved into our town who combined in his one person all the heresies—a Democrat, a homeopathist and a Universalist. When I saw him and found that he looked like the rest of us, it was my first lesson in toleration. Now I have progressed so far that I can look at a whole churchful of Universalists."

"It is much harder," he declared, "to be good-humored and light-hearted to-day than in the days of our Puritan fathers. They believed in a personal devil. What went wrong they could lay on him. I'd be perfectly comfortable if I could do that. If things go wrong in the community to-day and if I have to take my share of the responsibility, there is reason for anxious thought.

"It is much more difficult to be a minister and to keep up a church to-day than in the simpler days of our fathers. The world is more complicated. It is more many-sided. Every community needs a bigger mind in the minister. The more power that there is unloosed, the bigger is our responsibility. We must not merely mean well. We must know what to do. I found a scripture new to me the other day. It is a great text: 'God taketh no pleasure in fools.' "

Dr. Frank Oliver Hall was introduced as "the worthy successor of Chapin and Eaton in the most distinguished Universalist pulpit in America." He spoke eloquently on "What Are You Going to Do about It?"

"God intends that the great ideas entrusted to us shall prevail," he said. "If we don't preach them, He will give them into the keeping of some one else. In the past hundred years, we have done something toward sweetening the theological atmosphere. There is no doubt about that. But I detest the assumption sometimes made among us that we have done it all. These other Churches represented here have done their part. We have been pioneers. When Dr. Tuttle, who built our great church in Minneapolis, was about ready to balance his books and depart from this life, he said to me: 'I have never held any high position. I have never preached to any great congregations. I certainly have never made much money. But I have this enduring satisfaction; The things which I was saying in my pulpit forty years ago are being taught in every progressive theological school in America to-day. That comforts me.'

"It ought to comfort him and comfort us. But are we willing to go on and be pioneers? What are we going to do with the great inheritance in which we rejoice to-night?"

"My answer to Dr. Hall's question," said the toastmaster, "is that we are going to gather around the able, forward-looking young man whom we have called here, and make this church the power for good in this community it ought to be. Let us part with this keynote, that our effort as a church will be to get a larger vision of human brotherhood, of our part in the communion of all the churches and in realizing high civic and social ideals."

"So," I thought as I went back over Harvard bridge, "all over by half past nine, nothing tiresome, everything sparkling and uplifting, a strong steady current bearing us on just as the Charles is headed toward the sea—enough of mystery in it all to yet stir us like this mysterious night brooding now more deeply over the river and over the city. A real centennial celebration of a church movement which has vitality and momentum in it for another hundred years.'

Historical Sketch of the First Universalist Society in Cambridge, 1822-1922

Charles W. Parmenter, Ph. D.

NEAR Good Luck Point, in the wilds of New Jersey, in a little church that had been built by an unlettered mystic in response to the compelling force of a great vision, the first announcement in America of the fundamental tenets of Universalism was made one hundred and fifty-two years ago by John Murray. The doctrine then proclaimed gained recognition very slowly, and at the end of half a century its strongest foothold was in the vicinity of Boston.

The conviction that a Universalist church was needed in Cambridge was doubtless due to the preaching of Hosea Ballou and the inspiring leadership of Thomas Whittemore, the first and most distinguished pastor. The initial activities which led to the formation of the society whose hundredth anniversary we now commemorate were occasional services conducted in the Franklin Street Schoolhouse by Hosea Ballou and others, beginning probably in 1817. On Feb. 9, 1822, Peter Tufts, Jr., and thirty-three others were "incorporated and made a body politic and religious society by the name of the First Universalist Society of Cambridge."

As so often happens, the organization of the parish may be directly traced to the vision, energy and liberality of a very small number of persons. The building of the first meeting-house, at the junction of Main and Front Streets, was due mainly to the courage, determination and resources of Peter Tufts, Jr., and a family named Mason, of which Thomas and Josiah appear to be the central figures. The committee in charge of its construction was: Thomas Mason, Josiah Mason, Peter Tufts, Jr., Josiah Oaks, Zacheus Whitney, Joseph Abbot, and Josiah Mason, Jr. The corner-stone was laid, with Masonic ceremonies, by Amicable Lodge, June 24, 1822, and the house was dedicated Dec. 18, 1822.

Following the common practise of the time, the fee of the entire church property was vested in the owners of pews. According to a record which shows a final adjustment of accounts Jan. 14, 1825, Peter Tufts, Jr., owned forty-two pews, for which he paid $3,620; the Mason family owned fourteen pews, for which they paid $1,814; and the rest of the parish purchased thirty-four pews for $3,434. These sums, together with $78.81 received for sundry items, made a total of $8,946.81 to meet the cost of the building and site, which was $9,430. There was a floating debt of $689.87. The sum of $1,173.14 was required to balance the books. It was obtained by selling to Peter Tufts, Jr., in addition to his other holdings, eighteen pews in the gallery and two pews on the floor, with the stipulation that he should not sell these pews, but might lease them, in which case one-half of the income from the leases was to be paid to the society. The well-kept account from which these figures have been taken was attested by Thomas Whittemore. A pessimist might suggest that a man who owned a controlling interest in the property of a religious organization would be likely to dominate its policies, but the records give no evidence that Peter Tufts, Jr., used his power unwisely.

In April, 1839, a singular change was made in the financial management of the parish. A group of responsible members was incorporated under the title "Proprietors of the First Universalist Meeting-house in Cambridge," and the entire property of the society was transferred to these "proprietors" on condition that they should assume all financial obligations of the society, maintain a chapel for worship, and beautify the meeting-house at a cost of not less than $2,500, to the end, as the record states, "that the cause of piety, religion and morality may be better promoted." The improvements contemplated were made and the "proprietors" administered the trust until July, 1849, when the property was reconveyed to the society.

The meeting-house was enlarged and remodeled in 1858, at a cost of $8,000, under the architectural supervision of Thomas W. Silloway. The original frame was retained, but the whole structure was raised to provide for a vestry under the auditorium. The exterior was improved and the present steeple was built. Competent critics agree that the lines of the front facade and the steeple are unsurpassed in the New England church architecture of the middle of the last century. The following committee had charge of this reconstruction: Curtis Davis, Alvaro Blodgett, George Fisher, David Ellis, Rufus Lamson, Jonas C. Wellington, John S. Ballard, James C. Davis, Dalphin Osborn, Samuel Saunders and Rev. Charles A. Skinner.

On account of the taking of a part of the church lot by the city of Cambridge in 1888, for the widening of Front Street (now Massachusetts Avenue), it was decided to remove the building to its present location

on Inman Street. This decision was reached only after careful investigation and prolonged discussion. It was evident that the moving of such a structure through the streets of a city was an engineering enterprise of no small magnitude, necessarily attended with considerable risks. Nevertheless, the desire to preserve the architectural features of the old meeting-house, the deep interest in it on the part of the older members of the parish on account of historic associations and tender memories, and the confident assurance by the architect, Thomas W. Silloway, that the task could be successfully accomplished, were determining factors. The building was cut into two parts and, when placed in the new location, a middle

portion was inserted to increase the length twenty feet. The completed structure provided a commodious and attractive auditorium, comparable with the best in the city, and also furnished the most needed appointments of a modern church. The total cost of the site and the remodeled building was $53,484. The old site, for which the society paid $733 in 1821, was sold to the city and to private parties for about $33,000. The committee in charge of this work was Charles James, chairman; Charles F. Woodman, secretary; Samuel A. King, treasurer; and E. Burt Phillips, John E. Cousens, John D. Billings, William W. Sprague, Robert T. Bourne, William H. Wood and Daniel H. Thurston. This was a group of very capable men, each ready to assume his full share of responsibility. Nevertheless, it was inevitable that exceptional demands should be made upon the leader. In the entire history of the parish, no layman has rendered a greater service than did Charles James as chairman of this committee. He served also, for sixteen years, as a member of the Standing Committee.

The corner-stone of the church in its present location was laid Sept. 24, 1888. The vestry was re-opened Jan. 20, 1889, with an audience that taxed its full capacity. The auditorium was first used for the Easter service April 21, 1889. The only important changes that have been made since that date have been the redecoration of the interior in 1909 and the installation of electric lights in 1919.

The announced purpose of the founders of this society, as revealed by the old records, was as follows:

> We the subscribers being desirous of exercising the religious privileges which the Gospel bestows and our Constitution and Laws recognize, and wishing to promote and support worship in the way and manner most consistent with our conscientious feelings and views, and for the more certain attainment of these objects,
>
> Do by these presents form ourselves into a religious Society by the name of the First Universalist Society of Cambridge.

The authorship of this pronouncement is unknown but it was probably written by Thomas Whittemore. It reveals the state of mind of the leaders and is a testimonial to their tact and good judgment. There is in it no suggestion of the challenge which Universalism was destined to make to the bitter and intolerant sectarianism of the time, no evidence of a vision of the transformation of New England Orthodoxy which a century of liberal teaching would accomplish. It indicates a purpose to follow quietly the path of truth, as it was believed to be revealed, without questioning the motives or beliefs of others. It is in accord with the best traditions and the highest ideals of the Universalist Church, which has always aimed to establish finer human relationships and to make the teachings of Jesus springs of action in daily life.

It must be admitted, however, that the happy relationships with those of other communions which we now enjoy were not the lot of Father Whittemore and his devoted band of followers. He was born to a great task at a time when bitter controversy was inevitable.

He commenced his work as first pastor of this church in April, 1822, but was not formally installed until April 23, 1823. At the age of twenty-two, he began a career which rightly gave him an honored place among the most distinguished religious leaders of New England. His pastorate ended with a arewell discourse May 29, 1831, but he remained a citizen of Cambridge to the close of his life, and was always closely identified with the affairs of this parish.

In June, 1828, he purchased the *Universalist Magazine* and changed the name to *Trumpet and Universalist Magazine*. It was through the columns of this publication, and his numerous sermons and addresses in many parts of the country, that his great influence as a religious leader was exerted. Believing that it was his mission to proclaim a new discovery of divinest truth, his analysis and criticism of the hard Calvinistic doctrines of his time were as effective as his message of God's love and the brotherhood of man was appealing.

But he was not merely a great religious leader. success as a financier and as a lawmaker was not conspicuous. For many years he was president he Cambridge Bank (now the Central Trust pany) and also president of the Fitchburg and of Vermont and Massachusetts Railroads. He was ember of the Massachusetts House of Representa- s for three years and of the Board of Aldermen in bridge one year. The initial legislation which led he complete separation of Church and State in this monwealth was due in no small degree to his ts.

He was an author of no mean achievement. His known literary work, "The Modern History of versalism," was first published in 1830. He col- ed much material for a second edition and pub- ed the first volume in 1860, but the completion of second volume was prevented by his death, which urred March 21, 1861.

Tufts College conferred upon him the degree of tor of Divinity in 1858. This was the first honor- degree given by that college.

His successors in the pulpit of this old church e been: Rev. Samuel P. Skinner, June 19, 1831- y, 1832; Rev. Lucius R. Paige, D. D., May 20, 2-July 1, 1839; Rev. Lemuel Willis, Oct. 1, 1842- t. 28, 1845; Rev. Luther J. Fletcher, D. D., Jan. 846-April 14, 1848; Rev. Edwin A. Eaton, Jan. 7, 9-April 25, 1852; Rev. Charles A. Skinner, D. D., y 17, 1853-Sept. 29,1867; Rev. Benjamin F. Bowles, . 6, 1868-Jan. 31, 1873; Rev. Oscar F. Safford, D., Jan. 1, 1874-Oct. 1, 1885; Rev. Alphonso E. ite, Sept. 1, 1886-April 21, 1891; Rev. George W. knell, D. D., Sept. 1, 1891-June 3, 1916; Rev. hur E. Wilson, Jan. 3, 1915.

Even if the limits of this paper had permitted, it uld have been impossible for the writer, in the time is command, to gather the data for a discriminating mate of the character and achievements of each hese pastors. All were capable and devoted men o aimed to exalt the sacred calling to which they dedicated their lives and to serve faithfully efficiently the parishes over which they were ed to preside. There were, however, among them e whose outstanding achievements were so note- thy that failure to dwell upon them would be in- usable.

Dr. Lucius R. Paige was not only a distinguished acher and successful pastor but a public officer of e worth and an able business man. Moreover, he s an author of great merit. His ripe scholarship untiring industry enabled him to make most uable contributions to the political and religious ught of his time. After resigning his pastorate e, he never accepted another call, but continued to ach occasionally for thirty years until failing lth made further pulpit work inadvisable.

Much of his literary work was done while a part is time was given to the service of Cambridge. He s town clerk from March, 1839, to June, 1840, and m March, 1843, to May, 1846; city clerk from May, 6, to October, 1855; treasurer of the Cambridge- t Savings Bank from April, 1855, to April, 1871; during the larger portion of this period he was successively cashier and president of the Cambridge Bank. Harvard College conferred upon him the degree of A. M. in 1850 and Tufts College the degree of D. D. in 1861.

His Commentary of the New Testament, in six volumes, of which the first was published in 1844 and the last in 1870, is a monument to his profound scholarship and sound judgment. His History of Cambridge, published in 1877, the preparation of which he seemed to regard as a pastime, gives evidence of patient research of which few men are capable. He died Sept. 2, 1895, at the ripe age of ninety-four years and seven months, esteemed and beloved by all who knew him. He was universally regarded as one of the most distinguished citizens of Cambridge.

Dr. Charles A. Skinner brought to his work the zeal and enthusiasm of young manhood, tempered by the earnest purpose of a consecrated spirit. His unstudied eloquence and manifest sincerity immediately won a large circle of friends, especially among the young people of the city.

His pastorate covered a critical period in the history of the nation. He fearlessly denounced secession and advocated the cause of the slave. His patriotic appeals so stirred the hearts of many young men that they cheerfully met the perils and hardships of war to aid the cause of freedom and preserve the Union. The fact that he retained, in those trying times, the confidence and enthusiastic support of men of all shades of opinion is striking evidence of his masterful tact and great force of character. The clearness and earnestness with which he expressed his convictions were not more noticeable than his broad-mindedness and freedom from prejudice or bigotry. The main secret of his pulpit power was the native tone of authority in his teaching, coupled with the simplicity with which he expressed great thoughts.

Under his leadership, this parish enjoyed exceptional prosperity. Important improvements were made in the house of worship and the society grew rapidly in numbers and in financial resources.

After many years of eminently successful labor in other fields, he returned to Cambridge to spend his last days among the scenes of his early triumphs, surrounded not merely by his old friends, but by the large company of others who had learned to love him, though they knew of his early services to the society only as a tradition of the elders. His relations to the parish were ideal. No one could wish a heartier welcome than he always received, and no people could be happier in extending hospitality to an honored guest.

The cheerfulness with which he accepted the limitations of old age was an object lesson of great significance. He wasted no time longing for the days that were gone, but adapted himself quickly to the new conditions, and maintained to the last a keen interest in every movement for social or civic betterment. The beneficent influence which he exerted in the community was beyond expression. He died April 22, 1906, young in spirit, at the age of eighty-two.

Dr. George W. Bicknell's pastorate of nearly a quarter of a century may well be called the era of good feeling. This does not imply that he effected a radical change, for the society has always been singularly free from discord and bickering. His sterling character, engaging personality, and unfailing mani-

festation of the spirit of good-will won a host of devoted friends who extended his influence and made his example a controlling factor throughout the parish. The school of hard experience contributed quite as much to his equipment for his distinguished career as a pastor as the training received in the theological school.

He enlisted as a private in the War of the Rebellion and returned to civil life with the rank of adjutant of the Fifth Maine Regiment. His service in the army was not more notable on account of his inspiring personality and unfailing courage than on account of the rapid development of the qualities of leadership which became a marked characteristic of his entire career. His easy mastery of details and skill as an organizer won the admiration of business and professional men. He conceived his function to be that of a leader in all of the affairs of the parish and discharged that function in a masterful way.

He established intimate and friendly relations with the clergymen of other denominations in Cambridge, and rendered important service in various civic activities. He was elected to the School Committee of Cambridge Sept. 21, 1897, and served until March 31, 1909.

His illustrated lecture, "Down in Dixie," was delivered in many parts of the country and always received enthusiastic approval.

He retained to the last his love for his old comrades in arms. When he was pastor of the Church of the Messiah in Portland, Maine, he originated the beautiful custom of celebrating Memorial Sunday by inviting the members of the Fifth Maine Regiment, who were then residents of Portland and vicinity, and Bosworth Post G. A. R., of which he was at that time a member, to attend divine service at his church on the Sunday preceding Memorial Day. The report of this impressive service was transmitted to National Headquarters and attracted the attention of the commander-in-chief, who suggested that the Sunday before May 30 be set aside as Memorial Sunday. The custom has since been observed all over the land.

Dr. Bicknell continued in service as pastor until his death June 3, 1916, at the age of seventy-eight. He did his work alone until Jan. 3, 1915, when the present pastor, Rev. Arthur E. Wilson, was called as an associate. Sincerity, courage, good-will and optimism were Dr. Bicknell's distinguishing characteristics. The moral grandeur of his life is a legacy of priceless value.

Of scarcely less importance than the society itself has been the Ladies' Benevolent Society, organized Sept. 28, 1827, under the title Female Benevolent Society. In a long statement in the quaint phraseology of the time, this association announced its mission of service—a mission which has been faithfully fulfilled through all the passing years. The date at which the females decided that they were ladies and changed the name of the organization has not been discovered. It is well known, however, that the major social and charitable activities of the parish have always been under its auspices. Its sales have been very important sources of revenue. Its officers have been a long line of able women. They and their co-laborers have shown not merely docility, patience and industry, but a high order of initiative, courage, business sagaci and executive ability. Their splendid work has nev failed to be recognized by the men, though sometime perhaps, with a bit of characteristic condescensio The women have come into their own, however, an on this hundredth anniversary are given, without stir or qualification, the hearty commendation to whi they are so justly entitled.

Throughout all the years, the entire list of mem bers of the Ladies' Benevolent Society has been a ro of honor. Each has performed faithfully and well th task that fell to her lot, with no thought of persona distinction. Opportunity and native fitness hav brought many into positions of reponsibility, and th appropriate functions of those important position have always been discharged creditably.

The first president was Mrs. Thomas Whittemor The administration of Mrs. Charles A. Skinner wa notable on account of the volume and variety of th work done by the organization during the Civil War Not less noteworthy was its Red Cross work durin the World War.

The Sunday school, first organized in 1829, wa discontinued in 1832, but was reorganized in 183 since which date its sessions have been uninterrupte Many able and devoted men and women have rendere long and efficient service as officers and teacher The influential membership of the church and of th society has been largely recruited from the pupi of this school.

Since the raising of the Murray Fund in 186 the women of the society have done creditable mis sionary work. To make that work more effective, th Mission Circle was organized in 1902.

On Oct. 14, 1891, the men of the society or ganized the Universalist Club of Cambridge, with membership of one hundred and fourteen. Afte some seven years of successful operation it was dis continued, but was reorganized in December, 192 under the title Men's Club.

The industrial, commercial and civic interests o Cambridge have always been well represented b influential men of this parish. It has furnished thre mayors and many public officers, several of whom hav had exceptionally long terms in important position

It is no disparagement of the splendid work of th large number of men and women who have rendere great service to the society to note a few who mer special mention.

Three sextons have had exceptional terms o service: John Pear, twenty-four years, ending in 186 Enoch Howlet, twenty-three years, ending in 188 and the present most obliging and efficient co-worke Charles O. Dam, who has served since 1888, a perio of thirty-four years.

Deacon Samuel A. King, one of the gentlest an kindest of men, was treasurer for thirty-four year ending March 14, 1898. In 1876, Mrs. Julia A. Pear and Miss Emma F. Blodgett took up the task o conduct ng the infant class, later known as the primar department of the Sunday school. Mrs. Pear con tinued the work until a short time before her death 1911, and Miss Blodgett remained in the service unt Sept. 8, 1912, a period of forty-six years. Deacc William W. Sprague was a member of the Standin

mittee ten years, the unpaid custodian of col-ions other than pew rentals about eleven years, has furnished and prepared the table for the munion service more than twenty years. Mr. rles F. Woodman was clerk from March 22, 1880, March 23, 1891, and treasurer from March 14, 1898, January 14, 1907. Mr. Elbridge G. Stevens was k from March 23, 1891, to January 14, 1907, and been treasurer since the last date. Mr. Joseph L. w, the oldest member of the society, whose nine-h birthday was celebrated last April, has always a faithful worker and a liberal contributor. For e than a generation, at the close of the Sunday ice, his cheerful greeting, with a hearty hand-ke, has been for his very large circle of friends both nspiration and a benediction.

To provide for the formal religious work of the ish, the church was organized June 19, 1827, five rs after the incorporation of the society. Through-the century, its uplifting services have given com- and inspiration to a large number of earnest and oted men and women. The old records reveal ny items of interest, but they are for the most part intimate and personal to be used in this paper. s fitting, however, to recall the original declaration urpose and faith adopted after a long and carefully pared report by Father Whittemore. It was as ows:

> We, the undersigned, wishing to promote our own good and that of those around us, hereby form ourselves into an associated body which shall have the name of the First Universalist Church in Cambridge.
>
> We humbly confess we believe that "Jesus is the Christ, the Son of God." Wishing to adorn the doctrine of God, our Saviour, in all things, we will endeavor to love our Father in heaven, and to do unto others as we would that they should do unto us.

is is merely a statement of belief in Christ and of termination to love God and practise the Golden le.

There was indeed the further conviction that in a iverse controlled by an all-wise, all-powerful and loving Father, good will ultimately prevail. It should be noted, however, that this conviction was not expressed in the formal statement.

In view of the declarations of the Universalist Church, and the spirit in which they have been made, it is difficult to discern the reasons for the hostility of other denominations that obtained for many years and the unfriendly attitude that is still sometimes shown. Clearly the hardest thing for mortals to do is to recognize sincerity and to understand each other. It is the mission of the church to destroy the barriers that separate good men and combine the forces that contribute to right conduct of life. It is scarcely an exaggeration to say that the measure of the religious progress of a century is the extent to which this simple truth has become a spring of action for mankind.

The significance of this study of an old New England parish will be lost if it is not considered in the light of the remarkable changes which the century has witnessed. We easily overlook the fact that practically all of the inventions and discoveries that determine the character of the present social and industrial order date since 1840. The applications of science, ministering in marvelous and manifold ways to our comfort and convenience, have revolutionized the methods of doing business, the practise of every profession and even the ordering of the simplest details of our daily life. The tasks which Father Whittemore faced were indeed hard and discouraging, but they were measurably concrete and comprehensible. Our lot is cast in a religious, social and industrial order which compels thinking in terms of bewildering magnitude. The stupendous applications of the principle of organization and the intricate relations of religious, social and industrial forces have brought to the church problems of profound significance. This parish will undertake, in a spirit of unfailing optimism, the work which the new social order imposes. It has for its leader an able, forward-looking young man with high ideals and earnest purpose. It has the background of a century of precious achievement. It has the promise of a future of ever-increasing moral and spiritual force in the community.

Henry Noble Couden---Early Days

The Rev. Gideon I. Keirn, D. D.

THERE are but few left who were in the Theological School of St. Lawrence University with the late Rev. Henry N. Couden, D. D. Though I do not presume to speak for the st, I esteem it a privilege to write of those days. e was in the school when my class entered, being e year in advance of us. He was the first of the dent body whom I remember, perhaps because he s a blind man taking a theological course. He was e of the most honored and loved among the stu-nts. Every one was glad to read to him, though the e Dr. Perin, then among us only "Perin," was his gular reader. They were in the same class and erefore had the same lessons. Dr. Couden took the tire course except Greek, and was a wonder in the es of all the students.

The thing which will always stand out in the memory of a student of those days was his cheerfulness and good fellowship. If a boy was homesick or despondent, "Couden's room" was the place to which to go. The room of this blind student was the brightest and most cheery place on the hill, and that despite his blindness. Though he was older than the rest of us, no one enjoyed the college boy's life and good time more than he. He was a blessing to every student and to the entire institution.

The intimate friendship between Dr. Couden and the writer, begun in those far away days, has been kept up by exchange of occasional visits and letters to the time of his death. I want to quote from one of these letters written while I was in Japan. The letter was intimate and personal, but there is a part of it which so fully discloses his nobility of character that I want to give it to all who knew him. I do this the

more freely because I intimated to him at the time that, should I outlive him* I would give this part to the public where I was sure it would do good. After other things he says:

> "When the light was taken from me in an instant on the field of battle, I was dumfounded, overwhelmed with disappointment, since I had aspirations which were placed by that event among the impossibilities. A recommendation had been sent to President Lincoln by my company commander for a commission as a reward for meritorious services. I had visions of commanding, and of leading my command to victory. I thought I was a born soldier, and wanted to give my life to my country in that capacity. I was then just twenty years old. Life seemed a failure, but God wrought better than I. Little by little the path was made clear. I was to be a soldier, clad in the panoply of love for humanity, or, it may be, in the armor of righteousness, peace and good will to men.
>
> "When the oculist pronounced me hopelessly blind, I determined to make the best blind man of myself possible, and at once set about educating myself with that thought in view, and as the years passed and my mind began unfolding to the larger views of life and its possibilities, the old-fashioned theology, and that was about all I knew, became a source of distress which troubled me beyond description. I will not take the time to tell you how I first came in contact with Universalism. Suffice it to say it let in a flood of light, almost overwhelming. It seemed too good to be true."

Here Dr. Couden describes his work in church and Sunday school, which was very successful. Then he continues:

> "I was called upon to attend funerals, which was very embarrassing, for, as yet, I had no idea of becoming a minister. My idea was to become a lawyer, but an incident occurred which changed my views. Many friends in Hamilton County, Ohio, asked me to be a candidate for the legislature of that state. At last I consented. The Convention met in Cincinnati. I was there. My name was presented among others. The man who presented it was a politician of great influence in the state. He immediately led me aside and said, 'You have a strong following, and I can assure you of the nomination (which then meant election) for three hundred dollars.' I was astonished beyond description. I said to him, 'Sir, if three dollars would buy me a seat in the Legislature of Ohio, I would not give it.' He left me, and I was not nominated. I have always been thankful for it, because that incident changed the whole course of my life. The law lost its fascinations, politics was tabooed, and little by little it dawned upon me that it was my duty to enter the ministry. I went to Canton and you know the rest."

The above extract shows a man of such high ideal and such indomitable courage that to fail to give i the light of print would be to fail in a tribute due th man, and it would be to deprive the reader of a val uable example.

But I must not stop without giving what wa perhaps Chaplain Couden's most noted prayer i Congress. It was a Mothers' Day prayer, and at it conclusion many of the congressmen were in tear It was as follows:

> "Our Father in heaven, we thank Thee from our heart of hearts that the people of this country have with one accord set apart a day called by the sweetest and most endearing of all names—mother. To-morrow we shall wear in sacred memory the white carnation, the white rose, the lily of the valley. To her the world owes a debt of gratitude which can never be canceled. It was mother who went down to the very gates of death that we might live. From her we drew the strength of life. It was mother who cradled us in her arms and comforted our childish sorrows. It was Thy love reflected in her which watched over us day by day and night by night and inspired in us the purest and noblest thoughts of life. At her knee we learned to lisp the inspiring and uplifting words, 'Our Father who art in heaven, hallowed be thy name, thy kingdom come, thy will be done in earth as it is in heaven.' So long as we revere her name will our homes be pure and the genius of our Republic be sacred. Mother is in heaven for most of us. There she waits our coming, for heaven will not be heaven for mother until the pearly gates have opened for her children. Blessed be her memory, O God, our Father. Amen."

This shows Dr. Couden in another light. He w nothing if he was not gentle, devout and spiritual.

*Dr. Couden died Aug. 22, Dr. Keirn died Oct. 25, 1922.

Tokyo Mission Notes

The Rev. Samuel Gilbert Ayres, D. D.

SEPTEMBER has been a busy month with us. The missionaries had all returned from their vacations by Sept. 1 in good health, and ready and anxious for the work of the year. While it was unusually warm, things started well, so we feel justified in looking forward to a happy year of some progress. The event of the month which called forth great rejoicing was the arrival on Sept. 4 of Mr. and Mrs. Stetson, who were accompanied by Mrs. Sheldon, Mrs. Stetson's aunt. Our whole missionary force, the Rev. Messrs. Kawabata and Ito, and a number of our Japanese people, were on hand at Yokohama, to greet them.

During the month three welcome meetings and one reception have been given in honor of our ne missionaries, to make them feel acquainted with the new friends, and at home in a strange land. The gatherings certainly accomplished their purpose, f both Mr. and Mrs. Stetson have already declared th all strangeness has passed away, and that they fe both contented and happy in Japan.

The first welcome was at our Blackmer Hor on Saturday evening, Sept. 16. This was under t auspices of the churches and proved to be a deligh ful occasion. After Mr. and Mrs. Stetson and M Sheldon had been presented to those present, address of welcome were given by representatives of the d ferent organizations of the church and by Dr. Ayr

On Wednesday afternoon, Sept. 20, the wome organizations of the Tokyo church had a meeting

honor of Mrs. Stetson, Mrs. Sheldon, Mrs. Rowe, and Miss Kent. It was a happy occasion for all who attended.

The Mission extended its welcome to all of our lately arrived missionaries and to Mrs. Sheldon at the home of Dr. and Mrs. Ayres on Saturday afternoon, Sept. 30. Invitations were sent to all of the foreign missionaries in Tokyo and to a few Japanese friends. It was a beautiful day and more than a hundred availed themselves of the opportunity of meeting Mr. and Mrs. Stetson, Mrs. Rowe, Miss Kent and Mrs. Sheldon.

There were beautiful flowers, and excellent refreshments. Some of our Blackmer Home girls assisted as waiters, and Miss Hathaway and Miss Koyama poured tea. Many availed themselves of the privilege of looking over the house, and expressed themselves as delighted with its arrangement and furnishings.

But other things besides receptions and welcome meetings have occurred during the month. Our regular services and mid-week meetings have been held. Two of our Sunday services have been of a special character. On Sunday evening, Sept. 18, Mr. T. Sabora, friend of Mr. Kawabata, recently returned from America and Europe, and Mr. Stetson, gave their impressions, one of the foreign lands he had visited, and the other of Japan. The service was well attended.

Sept. 24 was Rally Sunday. At the morning service a fine congregation gathered to hear the earnest message of Mr. Kawabata. Following the service the monthly dinner was held, addresses being made by a number present regarding their vacation experiences.

We are glad to report that our mid-week meetings are starting in splendidly this year. Tuesday and Thursday evenings Mrs. Ayres, Mr. Fuyito and Dr. Ayres are holding their classes, and on Wednesday evenings the church prayer meeting is held. This fall Dr. Ayres is giving a series of fourteen addresses on "A Christianity for To-day."

On Sept. 10 Mr. Stetson assumed charge of the English Bible class at the Central Church, which Mrs. Ayres has taught for the past three years. Mrs. Ayres hopes to be able to organize an English Bible class for young women at her home. We are glad to write that to date Mr. Stetson is having good success with his class. We have also started an English Bible class for young women at the church with Miss Hathaway in charge.

Mrs. Rowe is at present acting as organist at the Sunday morning service, and training the choir, which consists of our Blackmer Home girls. Miss Hathaway plays for the English Bible class and evening service.

Mr. Ito, who is now connected with our Central Church because his work is near the city, is making himself useful in many ways. He is interpreting for both Mr. Stetson and Dr. Ayres when they speak at the Sunday services. He has also been of great assistance in matters of business where interpreting has to be done. He is spending much time in looking over student dormitories, and is especially endeavoring to find a suitable lot for the location of the Perin-Cate House. We find him agreeable, earnest and most anxious to be of service, and we believe that he will prove himself to be an excellent man for the important place which he has been selected to fill.

We are happy and hopeful. Our work not only in Tokyo, but also in Shizuoka, is going well. Mr. and Mrs. Stetson have brought a message of hope concerning the growing interest in the Japan Mission. Surely, we must press on knowing that if we do our part we shall be numbered among those who have helped to issue in the day when love, peace and righteousness shall be established in the hearts of men, and amongst the nations of the world.

Why He Leaves a Parish for the Superintendency

ASKED why he left the parish at Haverhill, Mass., to take the position of State Superintendent of Churches, Dr. Leroy W. Coons replied:

"You ask me what it is which induces me to give up at this time the difficult but delightful work of a parish minister to assume the Superintendency of our churches in Massachusetts. It can be answered in just five words: This is my denominational duty. Nine tried men who act as the Board of Trustees of the Massachusetts Convention and who have the right to do so, summoned me to the place. I am here in answer to that summons.

"The next year would have been my tenth at Haverhill, and the hundredth year of that splendid church.

"I confess that I am so human as to desire to stay in Haverhill for at least a few years to come, but here was the official request. The Universalist Church of Massachusetts is bigger than any local parish. Some one had to come from the fellowship of the ranks to take the leadership of the denomination in the state, and to give pastoral and superintending care to all of the churches of our faith. The issue is simple and mandatory, and in just as straightforward fashion I accept the duty assigned.

"I realize the bigness of the task before me. Drs. Conklin and Leighton have done noble service in this place. The demands on the position are greater than ever before. My abilities are not unusual. I do know how to work hard, and I love the Universalist Church.

DR. L. W. COONS

"Upon these two factors, together with the high esteem in which the Superintendency has come to be held and the helpful fellowship of the splendid ministers and laymen of our faith, I rely for doing some even bigger and better things for the Universalist Church of Massachusetts."

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The Genius of a Liberal

The Rev. Elbert W. Whippen

THE genius of a liberal is to examine critically, dispassionately, from a social viewpoint, the forces and factors which enter human progress. Those few great liberals who have appeared in the world of past history, in art, in literature, in social life, in religion, have emphasized the need of critical inquiry. The aim has been not to destroy personality, but to free it in the long run, by applying logical remedies for existing evils. Perhaps the need for this application of thought to immediate religious differences is greater than we realize.

The attitude toward organized religion to-day appears to be fairly well defined. Three groups dominate the field of religious speculation. They are not equal in strength or in numbers. But their sincerity of conviction forces their recognition by one who wishes with the genius of a liberal to meet the issue of this day.

That group which lies on the extreme Right of the present crisis of organized religion would build up strong individual denominations—Universalist, Unitarian, Congregational—believing that in this way only can it serve mankind. These groups would emphasize universal religion by striking emphatically the U. This plan of action means a continuation of the *status quo*, an elaborate organization built up about the loyalty of members to things as they are. To such a body of people, for all those who do not fall in line and "get on the band wagon" the label of heretic is all too kind. Conscientious, devout, zealous—the body of the Right, the "denominationalists," stands for the exaltation of what already is, religiously at least.

The Center group of religionists to-day is ostensibly loyal to the denomination, at least enough so that schism or trial for heresy is not imminent. This increasing number of religious thinkers to-day is bent upon the religious and spiritual regeneration of the world, without any deep interest in religious organization. Thus many ministers will preach in pulpits of one of several denominations, changing pastorates with little regard for denominational loyalty, only so that some ulterior end is gained. This end may be noble or self-interested. Many ministers justify themselves in the assertion that wherever it is permitted them to preach the social gospel, to do enlarged work in religious education, to minister to increasing numbers of souls, there is their call. A few shift merely for pecuniary reasons.

So too the people increasingly assume this Center position. They see no issues between various groups of liberals, who may have churches facing each other. They feel that "all are seeking for the same end." They recognize a difference in the power of ministers in the pulpit. And quite naturally, because of little thought and much personal attraction, they go and send their children to the most appealing center. Church work in many places becomes, at least to a partial extent, a competition of wits to win the following of the unchurched—and may the best man win.

The significant fact about this Center group is that it is loosely organized. Indeed it does not recognize any real power in organization. It wants "freedom" to teach religion or to hear religion. Its independence is a disintegrating influence to denominationalism. Yet in the members of this body are some of the more powerful community leaders and world thinkers of our modern life.

The extreme Left is a body of unknown size. This group recognizes both the need for organized religious effort, and the primary importance of social reform, religious education of the broadest sort, and personal religion to feed and slake the thirst of the weary. This Left is made up of a comparatively small group of irreconcilables that is intensely interested in the organized church—organized with an international scope which shall devote its life to meeting the issues of life here and now. This group realizes that the Right is partially interested in social advance, but knows that the theological distinction is the primary concern of the leaders—by virtue of the fact that the old religious sects are all built on theological differences. This same group realizes at the same time that the Center is placing a rightful emphasis on modern issues, while ignoring the organized unity and the extension of the philosophy and religious power which it generates.

This Left then declares that the best of the old Right—*i. e.*, religious organization—must be given to the genius of the Center, which is social vision, and that the denominations of to-day must be transformed into socialized institutions with international organization, bent on social idealism, accurate child guidance, and spiritual healing and regeneration. In this sense the Left believes itself to combine the vision of both parties which oppose it.

A recognition of these three conflicting parties in the present Church is necessary before constructive thought may begin. The decision as to how the readjustment of religion for the coming century may be made can develop out of the individual temperaments and intellectual trainings of men and women. Clearly a tremendous difference lies between Right and Left, as between Right and Center, or between Center and Left.

Perhaps the important thing is to stick to the genius of the liberal, and to examine the needs as calmly and dispassionately as is consistent with great human needs.

It is evident to many that three factors are vital:

1. The need of some organized body for extension of religious faith.

2. The vast importance of the religious life fitting men for social activity and for noble citizenship.

3. The need of some genius that can combine these two forces, machinery and power.

Clearly a real need exists for unity of purpose on some great fundamental basis, which will avoid civil and religious strife and permit united moral and social advance. To secure this it is important to give energy of thought to the facts at hand, and to pursue the genius of the liberal with unabated zeal.

Each one of us falls more or less sharply into one of these three major camps. We shall do well to classify ourselves as an initial step. Perhaps we shall then be led to better understanding the one of the other, and to a true recognition of the intellectual issue at hand.

In closing it seems fitting to point out that until the religious forces put their own house in order, the power of moral advance must be diminished. It is time for a serious interest in the problem which lies nearest at hand.

Eighty Years at Rockland

THE Universalists of Rockland, Maine, now banded together in a church called the Church of Immanuel, celebrated their eightieth anniversary during the week of Oct. 22 with a historical sermon by the pastor, the Rev. John M. Ratcliff, anniversary teas and suppers, and a special Wednesday night service at which inspiring addresses were delivered by the Rev. Vincent E. Tomlinson, D. D., of Worcester, and by the Rev. Francis A. Gray, D. D., of Bath.

The church modestly claims only eighty years of history, as the formal organization was made in 1842, but Universalist services were held much earlier.

Mr. Ratcliff said in part:

"Universalism may be said to have begun in this community some time in the year 1792, when Deacon Samuel Brown of the West Parish Baptist Church (Thomaston) and his pastor, Elder Elisha Snow, entered into a discussion of the doctrine of the atonement. Elder Snow contended 'that the atonement made by Christ was partial—for the elect only.' Deacon Brown declared that he believed 'Christ died for all mankind,' and was so insistent in his belief that the Deacon and his friends, a group of thirty-four, were excluded from the church.

"It may not be that the good Deacon, who served his town seven times as representative in the General Court, was conscious of the fact that his belief was Universalism. But could he have heard the Universalist preachers of his day, John Murray, Elhanan Winchester, Caleb Rich, Hosea Ballou (who preached his first sermon in 1791), or had he read Paul Siegfolk's 'The Everlasting Gospel,' or the Rev. Abel Sargent's 'Questions to the Teachers in Israel,' he would have found that the point he made in the discussion of the atonement with Elder Snow—that Christ died for all mankind—was the very heart of Universalism.

"In the early days many became Universalists by following 'the logical course of reasoning on the proposition, If Christ died for the world, is it not true that his atonement was for all mankind?' Such was the case with the Rev. Samuel Baker, Methodist, who became a Baptist and the colleague of Elder Elisha Snow in 1808. After three years of successful evangelistic work in the South Parish (Wessaweskeag) he followed in the footsteps of Deacon Brown, and in 1811 began an inquiry into the doctrine of the atonement, asking, 'If the tenet be true that the atonement had made salvation sure to all for whom Christ died, and the equally plain declaration of the Scriptures that Christ tasted death for all men be also true, why then is not salvation sure to all?' The result of his questioning was that he became a Universalist and was excluded from the Baptist Church in 1813. It is not probable that Baker gave much time to preaching his new doctrine, for he was elected representative to the General Court the same year he lost his Baptist fellowship. It is not recorded that he gained any large following for his new gospel, and it may be that his change in religion was not considered seriously. At least one referred to it in a jovial manner. Dr. Lord, his colleague in the General Court, being asked the reason for Baker's belief, replied, 'He has such a hard set of people to deal with he can get them into heaven no other way.'

"Baker's zeal for Universalism was not of long duration. When Elder Snow prayed thus in his behalf, 'Take him, O Lord, and shake him over the pit of everlasting fire, till he sees the error of his way: but do not let him fall in,' he thought it the part of wisdom to crawl back into the Baptist fold.

"A few years later itinerant Universalist preachers began to come into the community and by 1820, when the first church was erected in the Shore Village (Rockland), Universalists were of such number as to be mentioned along with Methodists and Congregationalists as being those who most frequently used the newly erected building. A few names of these early preachers have been preserved. The Rev. Sylvanus Cobb, it appears, came often, and the Rev. Mr. Farrer and the Rev. Mr. Macfarland and others came occasionally. In 1826 the Rev. W. A. Drew, then residing in Belfast, was making frequent visits to Rockland.

"During the years 1826 and 1829 regular services were held. The Rev. John Bovee Dods divided his time equally between Rockland and Union. At this time Universalism must have been rapidly gaining ground, for not only were regular services maintained, but additional evidence of activity is seen in the publishing and distributing of Mr. Dods' sermons, a number of which have been preserved.

"The first resident pastor was the Rev. N. C. Fletcher, who came in 1833. His pastorate continued, with the exception of short intervals, until 1847. A Universalist paper, the *Christian Telescope*, began in 1834, and was published as a semi-monthly for two years, when it was merged with the *Christian Intelligencer* published in Gardiner.

"In 1838 the erection of a church building was begun, the site being a few feet north of the present building. The dedication took place Feb. 19, 1839. Thus we find the strange situation of a group of Universalists possessing a house for worship, having a settled pastor, maintaining church services and a Sunday school, yet not existing at all, officially, on account of there being no formal organization. This formal organization of the church did not come about until Jan. 13, 1842, and so strictly speaking that is our birthday. Our church is therefore just eighty years old according to records and documents. But for more than a century Universalism has spoken to the people of this community its message of love and brotherhood and the triumph of good over evil."

The first church edifice erected in Rockland in 1820 was open to Universalists as well as all other denominations.

The first Universalist church was built in 1838, and the present building in 1876 at a cost of $25,000.

The following ministers have served the church in the period from 1828 until to-day: John Bovee Dods, N. C. Fletcher, H. R. Walworth, J. O. Skinner, A. R. Abbott, Costello Weston, A. H. Sweetser, C. P. Nash, J. H. Palmer, W. T. Stowe, H. A. Philbrook, W. M. Kimmell, Thomas Stratton, Eben H. Chapin, James D. Tillinghast, Pliny A. Allen, Jr., John M. Ratcliff.

From a historical standpoint the event of the week was the anniversary tea for those who had worshiped in the old church last used forty-six years ago.

Of this the pastor writes:

> "The tea was not a gathering of the old, although no one was admitted who had not worshiped in the church building which was used for the last time forty-six years ago, but an assemblage of those young in spirit and full of hope for the future. And what a splendid group! Thirty loyal workers who have served faithfully for a half a century! The supper was a happy occasion, and the evening meeting with the two stirring addresses and inspiring music brought to a close our celebration, which not only served to recall the past, but gave our people new courage for future service."

* * *

PARABLES OF SAFED THE SAGE

The Parable of the Stone Baby

I WALKED the streets of a City where I go now and again, and I beheld the changes of recent years. For the Fashionable Shopping Center hath moved up town, and the old Main Street, with its Business Palaces of Thirty Years Ago, now appeareth Tattered and Run Down. And I passed where workmen from Italy and Macedonia dug up the Pavement, and they hung their garments upon a Stone Post which they had removed, and which stood aslant and awry beside the Curb. And I turned and walked back, and I beheld it as it were a Cubit Square at the base and with an iron ring above for the hitching of horses, and on each of the four sides this Inscription:

RYDER
THE LEADING
PHOTOGRAPHER

And I pushed certain of the Coats aside, and behold the top of the post was the Graven Image of a Laughing Child.

And I paused and meditated. For I remembered when that Hitching Post was New, and a Work of Art; and the Carriages of all who dwelt on Euclid Avenue were tethered there while the folk went in and Ryder Made Photographs of them. And I remembered how his Gallery was the Art Center of the town; and there assembled the Artists' Club. And I remembered how no Great Man came to town and got away without sitting to Ryder. Yea, and Some Who Were Not So Great sat there; for if his Old Negatives could be found there would be one of a man who might resemble me, who then had not one Grey Hair.

And I thought with sorrow how the Horses and Carriages are gone from Euclid Avenue, and Ryder himself is gone; and the Italians pile their Greasy Garments that smell of Garlic upon his post, and scratch their matches on the Chubby Cheek of the Laughing Child. And I said:

Alas poor Ryder. I knew him, Horatio, and all the rest.

But I reflected that Ryder in his day had a Fairly Good Time, and the World was Reasonably Good to him, and he esteemed his work a Fine Art and had joy in it. And he played with Sunshine, and made people look better than the Law of Nature allowed, and gave them Photographs of themselves to live up to. And I considered how there must be a Thousand Family Albums in which are Portraits that he made, and faces that are dear to many. And I ceased to be sorry for Ryder. And I smiled at the Laughing Child that was hooded by the Greasy Coats, and the Child still was laughing when I came away.

* * *

SERVICES FOR THE LATE DR. KEIRN

Funeral services for the late Dr. G. I. Keirn were held in Cincinnati, Ohio, Friday, Oct. 27, conducted by the Rev. Harry Adams Hersey, assisted by the Rev. John E. Price. Mr. Price read the Scriptures; Mr. Hersey delivered an address, read Dr. Hodge's "How Will It Be?" and offered prayer. A delegation from the Muncie church, which Dr. Keirn served, headed by Dr. Ball, went to Cincinnati for the funeral and were joined there by former parishioners of Dr. Keirn whom Mr. Hersey had notified. Mrs. Keirn was unable to be present, but Dr. Toepel, the good Universalist physician of Atlanta, accompanied the body, which was cremated after the services.

Mr. Hersey arranged memorial services in the Muncie church for Sunday morning, Oct. 29, preaching the sermon. With his usual thoughtfulness he cabled the sad news to the Universalist Mission in Japan.

Beautiful floral pieces sent from Atlanta and Muncie were taken to Muncie for the memorial services and were then distributed to fourteen homes of the sick or shut in.

Dr. Keirn last officiated at the church in Atlanta on Oct.8, when he received into the membership of the church a Methodist, a Baptist minister and a Jew. He collapsed toward the close of the service from angina pectoris and died on Oct. 25.

Though Mrs. Keirn was exhausted from two weeks of incessant nursing, her general health is good.

* * *

FLORIDA UNIVERSALIST CONVENTION

The Rev. A. Arnold Ross

The Universalist Convention of Florida held its annual sessions in DeFuniak Springs Oct. 26-29. In point of attendance, in deepened interest, and fine enthusiasm all present agreed that it exceeded by far any former Convention of Universalists in Florida.

The presence, as speakers and counsellors, of Dr. Geo. E. Huntley, Dr. F. B. Bishop, the Rev. Louis J. Richards and the Rev. Mrs. Vivian B. Richards, the Rev. Sara L. Stoner and Miss Susan M. Andrews is sufficient proof of the high character of the Convention.

Florida Conventions, whether business, political, or religious in nature, are seriously handicapped by the mileage factor. There is little more difference in distance between New York City and any given point in Florida than between the extremes of far southeast and far west in Florida. So there is a spirit abroad looking to the union of southern Alabama and northwestern Florida Universalist churches. We hope it may bear fruit.

The recommendations and resolutions presented and adopted were of a helpful but not unusual character, and will serve to again call the attention of our members to the needs of our denomination, state, national and international. The *Universalist*

ader as the chief religious organ of our faith and the very best pe of denominational journalism, the value of the *Universalist erald* to Southern Universalists, were eloquently set forth in solutions. The work of the Southern Superintendent and all e agencies and departments of our cause were noted and com- ended. The preaching was of high order and well attended.

One thing we must not neglect to note is the break in de- minational antagonisms, observed for the first time in local ations. The pastor and official board of the Baptist church mally offered the use of their larger church edifice for our nvention; the pastor of the Methodist church delivered the dress of welcome to the Convention, and one of our local Pres- terian preachers accepted an invitation to the pulpit and ered a fervent and sweetly Christian prayer for God's blessing on our labors.

The Rev. A. Arnold Ross, pastor of the church at DeFuniak rings, was re-elected president of the Convention, for the third ne. Mrs. M. L. Bickford, 31 East Gonzales Street, Pensacola, as elected secretary, and Mr. Chas. Gorden of DeFuniak Springs as made treasurer.

* * *

THAT CHURCH IN BURLINGTON, MAINE

hn van Schaick, Jr.,
176 *Newbury St., Boston.*
ear Sir:

In the *Universalist Leader* of September 30, I notice you ve an article on your recent trip to Nicatous Lake.

The account of your trip is very interesting, and quite curate, except your reference to the church in Burlington.

That has always been a Congregational church, and I can t understand how any local carpenter could make the mistake calling it a Universalist church.

Perhaps you made this change yourself, as you were writing r your denominational paper.

I simply make this correction because my ancestors were mong the founders of that little church, and I am much interested everything pertaining to the town.

Yours sincerely,

Nettie W. Sargent.

Newcastle, Maine.

Perhaps this honest and well meaning carpenter is not the lly man who doesn't know the exact name of the churches of is own village. Or perhaps the fact that all Universalist church- s are Congregational in government and most Congregational urches are Universalist in theology may help solve the mystery.

As there is considerable fiction in writing for the journals of ligion, the assumption of Mrs. Sargent that we made the change urposely because we were writing for our denominational paper ay be the natural one, but we assure her that the mistake was ade honestly.

At any rate it is a brave little church and a beautiful little hurch up on the edge of a vast wilderness. All honor to the ncestors who builded and to the children who carry on.

J. V. S.

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JAPAN HELPS

Magazines: The *Universalist Leader.* (Messages from our eld.) The *Missionary Review of the World.* (The career of ther denominations.)

The Quota: By vote of the Detroit Convention, each parish eceives an annual quota or apportionment which it is asked to aise for our foreign field. This obligation should have place in he parish budget.

Envelopes: Duplex Envelopes. (Use these envelopes if you esire a missionary church, they provide for a weekly offering to ll missions. Order from the Publishing House.) Special Japan nvelopes. (No expense, order from Headquarters.)

Literature: "A Call for Christian Statesmanship." (Order rom Headquarters.) "An Investment in Universal Brother- ood." (Order from Headquarters.) "What Every Universalist hould Know." (Order from General Sunday School Association, Headquarters.) "A Missionary Honor System." (Order from Headquarters.) "The Sunday School Share." (Order from the office, Headquarters.)

Illustrated lectures, free rental: Foreign Mission Board Lecture, 90 slides. (Order from Headquarters.) Women's National Missionary Association Lecture, 60 slides. (Order from the office at Headquarters.) General Sunday School Lecture, 12 slides. (Order from the office at Headquarters.)

Speakers: For State Conventions, district conferences, men's clubs, etc., the Board of Foreign Missions is prepared to send speakers with stirring messages. These speakers give their services.

Candidate Secretaries: Volunteers for the foreign field should make application to Foreign Mission Board Secretary, Rev. T. A. Fischer, D. D., New Haven, Conn., or to Women's National Missionary Association Secretary, Mrs. W. H. McGlauflin, 825 Sunset Road, Scranton, Pa.

* * *

CONTRIBUTIONS FOR ARMENIAN RELIEF

April 1 to Nov. 1, 1922

The following contributions were sent directly to the office of the secretary of the General Convention:

Ticonderoga, N. Y., Mrs. Alice Wheeler	$ 20.00
Providence, R. I., Marion Gardiner	5.00
San Diego, Cal., Mrs. M. G. Roblin	25.00
Canton, N. Y., Mission Circle	7.00
Westminster, Mass., Rev. L. M. Giles	5.00
West Medford, Mass., H. Lovejoy	5.00
Glendale, Cal., Julia Goss	60.00
Medford, Mass., Anna L. Tucker	40.00
Morristown, N. J., Dr. and Mrs. H. N. Dodge	20.00
Arlington, Mass., Mission Circle	10.00
Arlington, Mass., Church	10.50
Honolulu, Mary C. Hazzard	2.00
Somerville, Mass., Third Universalist Church	33.00
Sanford, Me., A Friend	2.00
Ohio Women's Missionary Society,	45.00
New Haven, Conn., Church	28.65
	$318.15

* * *

DR. LYMAN ABBOTT

One of the gentlest and most widely beloved of Americans, Dr. Lyman Abbott had the fire, fearlessness and vision of a prophet. He did not put much emphasis upon creeds, but his preaching and writing dwelt on the essentials of a Christian life. Though blown upon by every wind of doctrine, he was not blown about by it. He maintained a serenity which had a physical illustration in the mountain at whose foot he lived for many months at a time during his later years—Storm King, on the Hudson. He sought and accepted the last word of science. He even wrote a book on the theology of evolution, but what science had to bring to him only assisted in the evolution of his Christianity, which was a way of life rather than a philosophical or theological opinion.

His great ardor was for spiritual achievement, but he was prominent in every good work for the bettering of the physical life of those about him. As an editor he had not only a gift of clear, persuasive statement, but a reasonable optimism that refused to be discouraged or defeated. As a preacher he had to meet the severe test of succeeding Henry Ward Beecher. The voice of the orator is hushed, but the influence of this prophet of man's brotherhood will be felt long beyond the years of his long life.—*New York Times.*

* * *

Hail, four years old, had been going to Sunday school for some time, when his teacher on Sunday asked the class: "Who wants to go to Heaven?" and all hands went up but Hail's. The teacher asked: "You do not want to go to Heaven?" and Hail answered: "No, thank you." Teacher asked why, and Hail replied: "It has not been long since I came from there."—*Asa Bennett, in the Wilmington News.*

Home and Children

FRIENDLY POETRY

The poems to be printed in this department must meet the human test. They must have sympathy, understanding and, above all, faith.

NOT IN VAIN

If I can stop one heart from breaking,
I shall not live in vain;
If I can ease one life the aching,
Or cool one pain,
Or help one fainting robin
Unto his nest again,
I shall not live in vain.

Emily Dickinson.

THE PEBBLE AND THE POOL

Ada Murray Felt

(*Concluded*)

A FEW days after this Miss Worcester went down town to do some errands, returning just before lunch. "A woman and two chi dren left the car at the same time that I did," she remarked as she removed her hat and outer garment. "She came up this street, and was so loaded down with bundles that I offered to carry some of them. She proved to be your next door neighbor, Mrs. Weldon; so I took the parcels right in there for her, for she had all she could do to manage her two small tots.

"Their house was left to her by her father, she said, and is much too large for their income; but, as they can not afford help she does all the work herself, as well as the sewing for all of them. She told me that she had longed to call upon you and become acquainted but that you looked so fashionable and up-to-date as she had noticed when you went in and out, that she was afraid to do it, for she would have had to bring both her little ones with her if she came. She has no one to leave with them, so has to take them wherever she goes."

"Aunt Fanny, how do you do it?" asked Alicia in wonderment. At her aunt's look of inquiry she added: "How did she come to tell you all that, I mean? I know you did not ask her."

"I just listened," Miss Worcester replied, smiling. "The only question I asked was if I might help her with her parcels. She seemed anxious to become acquainted with you. I ventured to invite her to take the children and come over, this afternoon, and bring some sewing. She has a great deal to do, just now, though she is not feeling very well. In fact," continued Aunt Fanny laughingly, "I brought home her stocking-bag. It is large and well filled." She went into the hall and returned carrying the article of which she had spoken, which more than justified her statements.

"I know you have not a bit of mending that I can do, Alicia; and I trust you will not think I took an unwarranted liberty in asking guests to your house."

"I am delighted, Auntie, and I think I'm a little bit ashamed. I have come home on the same car with Mrs. Weldon a number of times; but I never once offered to carry any of her bundles. Aunt Fan, I'm quite thrilled with the idea of having company. I'll have a nice little tea, with plenty of those cakes I made yesterday. Do you know, this will be the very first chance I have had to show off my linens and silver, or any of the lovely things I had given me when I was married. I'm quite excited." She sang a lively tune while she cleared away after lunch, and prepared for her guests, stopping frequently to chatter with her aunt, who worked away steadily on the stockings of her neighbor.

When Mrs. Weldon arrived she brought not only her children but an elderly lady and her granddaughter —a girl of about Alicia's age—whom she introduced as the Derwents' neighbors on the left, as she, herself, was the one on the right. "I met Mrs. Vantine and Carola just coming to spend the afternoon with me, and ventured to bring them to visit you," she explained.

The next day Alicia and her aunt called upon the young wife whom they had met in church, and upon taking their departure received her promise that she would return their call by bringing her husband some evening that the men of the two households might share in the visit. Alicia set an early date for their coming, "for," said she, "I am so glad to know you that I shall not allow you to escape by any vagueness in my invitation."

Miss Worcester was due somewhere else, and had to leave on Saturday morning of that week. "Oh, Aunt Fanny," her niece cried, coming into her aunt's room as she was packing her bags, "you can't imagine how greatly I've enjoyed your visit; and you *never* could believe how much more courage you've given me about living here. Just think! I've become acquainted with seven people since you arrived last Friday, not counting the children nor those ladies to whom I was introduced last Sunday. I have the chance to work in the kindergarten, and to help Mrs. Weldon with her sewing, which will fill up some of my empty hours, Carola Vantine intends to propose my name for the Charity Club, and says she knows that the Choral Union will be glad to have Louis and me join. We're going to have our voices tried next Monday night. I feel as though I were quite 'in the swim.'"

"You feel that you will make a big splash, do you?" And both ladies laughed.

"Well, Aunt Fan, I was *so* lonesome I was heartsick. I would read and read till my eyes and head were tired and ached, then walk the streets and look in the windows of the shops, or go to an occasional play or concert; but I had not a soul I knew to *speak to!*"

Aunt Fanny looked thoughtfully at the pile of clothes she had so neatly packed, then turned to her niece. "Alicia, I believe you had a certain amount of business training when you were making ready to teach?" Alicia nodded. "Well," continued the elder lady, "if you had come here desiring a position as

ndergartner in the schools what steps would you ve taken to obtain one?"

"Why, I suppose I should have brought some erences as to my character and teaching ability m those at home who knew me, and then have lled and shown them to the superintendent of hools here in town and asked for work."

"You wouldn't have expected the superintendent know that you were ready and willing to teach, and seek your acquaintance at your own home—particularly as he would have no means of knowing where u lived?"

"Now, now, now, Aunt Fanny! you have convicted me out of my own mouth. You think I ought have advertised my entrance into his parish to e minister—"

"I certainly do," interrupted her aunt. "He is oking for helpers in his work as much as is the perintendent of schools; and it may be that the essing of friends would have been added unto you. ou say that I have greatly assisted you to obtain me pleasant acquaintances and give you occupation r your idle hours; but I only threw a couple of bbles in a couple of pools—one at church and one your own neighborhood. You could have done the me. The circles the pebbles made widened out—"

"And touched the circles that others made by opping in their pebbles," joyously interrupted licia. "We might never have known the Somersorths if they had not had the enterprise to go up and eak to the minister; that was the pebble *they* dropped the pool." Her smiling face sobered; into her eyes me a musing look, and for a few minutes she was lent. "I believe, Aunt Fan," she announced at last, hat if I were to tell the absolute truth about it, I as so occupied in thinking what a pity it was that o one knew what charming people we were—Louis nd I (for if they had been aware of it of course ey would have rushed to make our acquaintance)," e laughed satirically, "and mourning because I ad no girl friends to whom I could show my new ouse, my wedding presents and my perfectly lovely usband"—her laugh rang out again—"that I had no me to think of my own duties in the matter." She roke off and sprang to her feet, waving her hands in me to the tune she sang: "Every little pebble has a ircle all its own."

Seizing her elderly relative by the shoulders she rew that protesting lady down to sit on the bed's dge. "Why couldn't there be a circle of newcomers n the church—a kind of help for strangers?" she inuired. "There might be cards in every pew inviting ach newcomer to write his name and address on it; hen 'twould be the duty of the members of the circle to ollect the cards, call on the people who signed, and ry to give them a feeling of comradeship."

"That seems a good plan, and very workable," eclared Miss Worcester.

"We shall each be a pebble, pledged to make our wn little circle touch the circles of others. I hope he memory of my own loneliness will make me active n the work, and I think it will; but I had my husband or company in the evenings, and all my housework to lo. If I'd been a girl or a young man all alone here ust *think* how much *more* lonesome I'd have been! I'll tell my plan to the minister when he calls, and explain it to the Somersworths, too; but Aunt Fan, even if nobody joins with me, *I* shall go on being a pebble all by myself as long as I live."

* * *

YOU'VE GOT TO STOOP TO LIFT

There's lots of good in this here world
And lots of folks are fine;
They want to straighten what is knurled
For me, and mates of mine.
They'd like to help us, but a few
In one great error drift:
They never seem to see that you
Have got to stoop to lift.

Some female taxis to the slums
To labor for the Lord
And shows her satins to the bums,
Who satins can't afford.
If we don't fully understand,
Or care, then she is miffed;
But, when you lend the helping hand,
You've got to stoop to lift.

There is no satin-slippered way
To reach a human heart;
You can not be the finer clay
And us a thing apart.
To raise men up it will not do
To pray, and let them shift.
Your Christ got down, and so must you—
You've got to stoop to lift.

Douglas Mallock.

* * *

THE YOUNG IN HEART

The little girl was crossing the ocean with her mother. One day she had been playing merrily at shuffleboard with a middle-aged gentleman who had made her acquaintance, and who took a great deal of pleasure in teaching her the game.

Her mother, coming in search of her, found her just as she had stopped playing. "What have you been doing, my dear?" asked the mother.

"I've been playing with that young man over there," the little girl replied.

The mother looked across at the middle-aged gentleman and smiled. "How do you know when people are young?" she asked.

"Oh," replied the little girl confidently, "young people are those that have a good time!"—*Youth's Companion.*

* * *

ROSE TO THE OCCASION, ANYWAY

A riverside village boasted a post on which was marked a line showing the height to which the river had risen during the time of a serious flood.

"Do you mean to say that the river reached this height five years ago?" asked the astonished visitor.

"Not exactly, sir," replied the villager, "but the children were so fond of rubbin' out the first mark that the Council had to put it a bit higher so as to be out of their reach."—*Epworth Herald.*

* * *

BETTER LATE THAN NEVER

The host was nervous and inexperienced and he rose hurriedly at the conclusion of a song with which one of the guests had been obliging.

"Ladies and gentlemen," he began. "Before Mrs. Smith started to sing she—ah—told me her, ah—voice was not in the best condition and—ah—asked me to apologize for it, but I neglected to do so, and—ah—I apologize now."—*American Legion Weekly.*

Young People's Christian Union

THE DIRECTOR'S DATES

Nov. 19. Morning, Goddard Chapel, Tufts College; evening, Milford, Mass.

Nov. 26. Evening, Medford Hillside, Mass.

Dec. 1-3. New York Y. P. C. U. Convention, Cortland.

* *

HIGH POWERED RELIGION

Young people are frequently charged with irreverence. Doubtless they are often guilty. The devotional meetings of the Y. P. C. U. and other young people's societies are not always as decorous as the funeral service of a bishop. Many a well wisher of the young people, and a helper in their activities, has been exasperated by the seeming lack of seriousness which they display. Some have given up in despair all attempts to work with them.

There are two observations I want to make regarding this. The first and less important is that this is no new condition. Youth has never been painfully reverent. When I first began attending the devotional meetings of the Y. P. C. U. my chums and I always sat on the back seat, and the girls of about our age always sat on the seat just in front of the boys. There were plenty of other seats in the room, but that made no difference. That was before the days of bobbed hair, and it was the delight of our lives to fasten the long tresses of those girls to the backs of their chairs and enjoy the spectacle when they stood up to sing. (Don't blame the boys too much; the girls came and sat in those same chairs the next Sunday evening.) I suppose that the Pilgrim fathers had difficulties with the Pilgrim sons for similar offenses, and I remember that nearly nineteen hundred years ago a young man broke up the meeting when Paul was preaching at Troas by falling out of the window, because he had irreverently fallen asleep while Paul spoke.

The other observation is that much that looks like irreverence really is not. I know that those two rows of boys and girls in the little Woodlawn Y. P. C. U. meetings were not irreverent. Their reverence was not 99.44 per cent pure, but neither was their irreverence. They were just normal, healthy-minded boys and girls, whose self-control was not perfect.

Eutychus was probably a great admirer of Paul, but he just couldn't keep awake. The spirit was willing, but the flesh was weak.

And to-day, much that appears to be irreverence really is something else. Often it is a mask for the deep emotions of heart and soul. It is used by the young people just as some folks when they witness a very stirring scene upon the stage use a handkerchief, but not to wipe their eyes. Tears as an expression of emotion are not good form and must be concealed at all costs.

And there is this other very vital factor involved: the young people who are now in high school were children of junior age during the war. They were just at the time of life when the mind and soul are most impressionable and most sensitive to the emotional state of the people about them. Watch a ten-year-old, sometime, at a football game or a fire or anything else exciting, and see the contagion of emotion. Then think back to the emotional state in which we all were during the war year. We were constantly keyed up. From the time we took in the morning paper until we fell asleep at night we were on edge; there was a state of nervous expectation. Anything might happen any minute. All sorts of devices were used to attract attention and secure public co-operation in national campaigns. Billboards screamed at us, community sings aroused a fervor of patriotism, the stirring sight of soldiers on parade was common. The young people who are now in high school grew up in that atmosphere. They had felt more before they were twelve years old than we had before we were twenty.

They were not responsible for that emotional atmosphere in which they were reared. We older folk produced it. We tolerated the conditions which led to war, and when war came we helped to win it by rousing emotions deep and strong enough to lead to patriotic action. Let us not be surprised that the boys and girls were influenced thereby.

The net result of the nervous strain of those war days upon the growing boys and girls, who are fast becoming the young men and women of the world, was a deadening of sensibility. Emotionalism is like a drug; a habitual user must take a large and a larger dose to receive the stimulus it affords. This means that it takes more to arouse any feeling among the young men and women of to-day than it did among those of a generation earlier. That is the reason for the popularity of jazz. It is more stimulating than "The Blue Danube," but I am not sure but this old waltz tune aroused in us as intense a feeling as jazz does among the young people of to-day. I do not believe any one can say, because no one can have had both kinds of experience, each unaffected by the other.

This means that to awaken the emotion of reverence demands a greater stimulus than was needed ten or twenty or thirty years ago. It is the business of the Church and its leaders to give that stimulus. When a merchant moves his store from the corner of Main Street and Railroad Avenue in Gopher Prairie to Times Square in New York he has to put in higher powered lights to attract any attention. And the Church which would attract and hold the young people of to-day must offer a religion of higher power to stimulate to glorious deed.

Don't worry; they will respond if we do our part. They are not irreverent; they are eager for some one to show them how to be reverent to-day.

Stanley Manning,
Director of Young People's Work.
Boston, Nov. 2.

For the Quiet Hour

A man's first battle is with himself; and only when he has conquered on that field is he competent to lead others.

William M. Taylor.

Beloved, our sorrows grow at the roots of our self-will. . . . When we have conquered ourselves, we have conquered all.

C. H. Spurgeon.

Not always with rejoicing
This ministry is wrought,
For many a sigh is mingled
With the sweet odors brought.
Yet every tear bedewing
The faith-red altar fire
May be its bright renewing
To purer flame and higher.

Frances Ridley Havergal.

The essence of prayer is communion in and through petition, the discipline of desire in the light of the best consciousness of God that we can attain unto.

S. H. Mellone.

The Scriptures all the way through insist always that a man's great fight, and his great victory, is with himself; that nothing that you can do outside of yourselves is so great in the sight of God as that which you do in this little world which has been given to you to rule. After all, whether we take cities, whether we achieve outside victories or not, the one thing we are expected to do is to rule this inward world of ours according to the will of God.

Silvester Horne.

What is sympathy? Is it not divine love humanized and crystallized?

Congregationalist.

We can not live on our past reputation any more than our frames can be sustained on the food of which we have partaken days ago.

President McCosh.

If my money were another man's I could but keep it; only the spending shows it my own. It is greater glory, comfort and gain to lay it out well than to keep it safely. God hath made me, not His treasurer, but His steward.

Joseph Hall.

The W. N. M. A.

Conducted by Miss Susan M. Andrews, 176 Newbury St., Boston, Mass.

WORTH REMEMBERING

"No interest in missions betrays either eful ignorance or wilful disobedience." *D. Babcock.*

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CLARA BARTON MEMORIAL

At a recent meeting of the Executive ard of the W. N. M. A. held in Boston, was voted to close the Clara Barton emorial, until such time as the Memorial nds justify its reopening. It is with gret that the Board has been compelled take this action, and we trust that it may only temporary.

At the time of the purchase of the birthace it was expected that all Universalists uld respond to the call for the purchase d restoration and share in paying a bute to this great world woman.

Over $15,000 has been expended on the ace, besides the up-keep for the past ar. Less than $5,000 has been paid. is places the W. N. M. A. in an embarrassg position. The Association can not et expenses on faith alone. The work the whole Association has been affected the delay in responding to the call for e Clara Barton Memorial.

The money used for the Memorial was rrowed from funds, with the expectation at the states and individuals would come ward with their contributions to care this undertaking. The Executive Board n do *only* what *you* make it possible to be done, hence the *closing* of the Birthplace.

A committee is planning an intensive campaign to raise the balance needed, and it is their great desire that Christmas Day, which will be the 101st anniversary of the birth of Clara Barton, may see this goal reached.

Will you not plan to co-operate with the committee that this may be accomplished and the *opening* of the Clara Barton Birthplace be assured?

Ethel M. Allen,
President of the W. N. M. A.

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FOR ALL CHURCHES

Some ministers and some Mission Circle presidents are ordering "From Far Japan" by Alice G. Rowe (5 cents each, $4.50 a hundred) and "Our Workers on Japan" (3 cents each, $2.75 a hundred) for distribution in their churches in preparation for Japan Sunday. Why not try it out in your church? Order from W. N. M. A., 176 Newbury St., Boston, Mass.

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AN APPEAL FROM DR. JORDAN

Word has been received from Dr. Joseph F. Jordan of the Suffolk Training School that many children who are in attendance are in need of clothing. If there are individuals or Mission Circles desiring to pack a box and send it to Dr. Jordan we feel sure it will be very gratefully received. The address is Suffolk, Va.

Sunday School Search Lights

e address of the General Sunday School Association of the Universalist Church is 176 Newbury Street, Boston, Mass.

BE PATIENT

Troubles at the printer's have delayed e envelopes for the International Misnary Offering. We are just as sorry as u are. They are on the way!

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SOUTH BY WEST

One way to travel from Massachusetts to orida is by way of Illinois, and that is e route for my present journey. There e reasons.

In Chicago I had conferences with some ople important in our church life and ecially in Sunday school life: Dr. L. B. sher, Dr. L. Ward Brigham, Dr. James . Vallentyne, Rev. Lucy W. Markley d Miss Louisa Magraw. There is not a ssimist in the company. They all ietly assume that we are to have more nools in Illinois, that our present ones are be developed, that our institutes are to ow and that the importance of religious ucation is to be recognized; and then ey set to work to fulfil their assumption. inois is especially fortunate in having ucy Markley as state president, for she as keen and as resourceful as any woman our Church or in any other. Watch.

The Sunday at Oak Park was crowded with both labor and joy. Our church building is absolutely unique, so much so that books of architecture speak of "the Oak Park experiment." The more one sees of the edifice, the more he is like to dwell upon its beauty and utility rather than its strangeness; and the people of the parish are thoroughly convinced that they builded well. The Sunday school has an able superintendent, Mr. James M. Heald, and it numbers among its teachers some of very unusual power.

Judge Galer met me on Monday morning and went with me to study week-day religious instruction as it is carried on in Oak Park. Rev. J. B. McKendry, superintendent of the movement, and his four special teachers, are enthusiastic in their work, and with great courtesy helped us to understand their ideals and methods. At Oak Park children are excused from the public schools at certain hours and meet at adjacent churches for undenominational instruction. Our Universalist church has not seen its way clear to join in the enterprise and probably has good reason for its decision. Our committee, investigating this matter in all parts of the country will report at the Providence Convention; but it may not be out of place to say, thus early, that the problem of providing instruction acceptable at once to the Fundamentalist, the Liberal, the Roman Catholic, the Jew and the Christian Scientist, is exceedingly difficult. Of course the Fundamentalist must rule if he is to co-operate. The situation does not appear different to me after a visit to Mishawaka and South Bend, Indiana, and extended conference with Professor McKibben, national president of the movement.

On to Kentucky and Florida and Alabama! This is a trip of twenty-six days, with return on Nov. 7, just in time to vote.

G. E. H.

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CLOTHING FOR SUFFOLK

Many schools, having contributed generously for the Suffolk Normal Institute, ask "What more can we do?" Admirable spirit. The answer is, "Send clothing." Garments for men, women, boys or girls, are always useful. Address barrels and boxes to Rev. J. F. Jordan, D. D., Suffolk, Virginia.

* *

THE CHILDREN'S CHURCH

The opening service of the Sunday school at Gardiner, Me., is very beautiful and impressive, being modeled after that of a well-ordered church. A surpliced choir marches in following the Christian and American flags. The pastor prays as fervently as at the gathering of the adults, and the children are as reverential as are their elders. The music is dignified and at the same time simple enough for the young worshipers, a good orchestra leading. Four minutes are allowed for a special "sermon" or some other appropriate feature. We have a tract written by Mr. Folsom, which any interested pastor or superintendent may have free upon application.

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SLOGANS FOR SPIRIT

The slogans for 1923 have received more care than those for any previous year, and good judges say that they are likely to be more helpful than any predecessors. There are several jingles such as the children like to recite, and every motto has been especially designed to fit the spirit of its season.

Applications have been more numerous than ever before, showing that approval of these helps is practically unanimous in our schools. It would be fine if we could say that in all cases the plan is given full opportunity for usefulness. Some schools need frames. Some need a responsible person to see that display is made on the very first Sunday of the month.

A few sets are left for th se who have not yet applied.

Among Our Churches

New Hampshire Letter

The Home Mission Campaign. The Concord Convention instructed the Superintendent to draw up a Home Mission policy and to put the same into effect with the New Hampshire churches at as early a date as possible. The plan is to institute a three year program of work among our weaker churches, with the idea of establishing preaching in dormant parishes, establishing circuits and wherever possible opening new preaching points. The plan was submitted to most of our churches on Oct. 22, and the returns already at hand indicate that it has gone over with a rush. Our people are asked to contribute upon a three years basis. Home Missionary stock is being issued under authorization of the State Convention, one share being issued for each pledge of one dollar annually for a period of three years. At the present writing the Concord church stands at the head with a subscription of $134.73. The returns from isolated Universalists, just beginning to come in, indicate that our people who are deprived of church privileges none the less have the interest of the denomination at heart and are prepared to aid in its advancement. * * **Convention Church.**—At the session of the Executive Board of the New Hampshire State Convention held at Nashua Oct. 27, it was voted to accept the General Convention policy of a Convention Church and to establish one in the state of New Hampshire. The Superintendent was appointed Convention pastor and the first annual communion service will be held at the session of the State Convention at Portsmouth. The Convention pastor already has on hand the names of a number of isolated Universalists who applied for membership through Dr. Lowe's office at the time of the great drive. He is anxious to secure the names of all isolated Universalists in New Hampshire who wish for the privileges of church membership. He will be glad to visit them in their homes for the ceremony of admission to church membership or to extend this privilege at the annual session of the State Convention. The Superintendent is also anxious that all members of Universalist churches which have passed out of existence should transfer their names to the rolls of the Convention Church. He will be glad to enter into correspondence with any who are interested. He may be addressed at Morrisville, Vt. * * **Newport.**—The Superintendent had the privilege of meeting Mr. John McCrillis the other day and of talking over the condition of our cause at Newport. Many years ago the church building which has been the meeting place of liberal people, part of the time under Unitarian auspices and part of the time under Universalist guidance, was sold. The proceeds were divided into two funds, one portion under control of the Unitarians, one under ours. Two organizations have been maintained, we understand, through the years, solely for the purpose of administering this fund. Our organization, at least, has been self-perpetuating, new members being added from time to time as necessity has arisen. The proceeds have gone back to the principal partly and partly have been devoted to local and to denominational interests. Several donations have been made to the church at Lempster, some have been made for general denominational work and some to local institutions such as the Old Ladies' Home. Ultimately perhaps this fund will become large enough to warrant the establishment of another liberal movement in Newport. It seems quite evident that there can never be a federation movement in this town, for the local Congregational church is maintained largely by the income of a fund left it on condition that it maintain the standards of Trinitarianism. In the meantime our fund seems to be in good hands and to be intelligently and carefully administered. * * **Westmoreland.**—The school house at Westmoreland village was destroyed by fire not very long ago. We have a church building there which has not been used for services very much since the Rev. Tom Roscoe closed his pastorate there. The loyal Ladies' Aid of our old organization has kept the building in repair, however, and is now planning more extensive external repairs. There is some agitation in the village for securing our church building for school purposes, part of the consideration to be the right to use the Town Hall for liberal services. The title of the church building is vested in the State Convention. Westmoreland is one of the places which it is hoped may be brought into activity through the new Home Mission policy. * * **Winchester.**—The Winchester church opens its fall work with every sign of determined activity. The Ladies' Society issues a program of work up to the summer vacation which is very ambitious. Layman's Sunday was observed with full ceremony, and a course of illustrated lectures is planned for the entire winter. The Men's Club opened its year's work with a "hot dog" supper, and at this meeting a tentative plan was set on foot for the federation of the Men's Clubs of the village. Mr. Walker, the pastor, is receiving an increasing number of calls for outside work, and during the past month has been in charge of the work at our Vernon, Vt., church and has spoken at the New Hampshire Unitarian Conference held at Keene Oct. 25. * * **Nottingham.**—It was the Superintendent's privilege to spea in the church at Nottingham early in th month. This church comes as near t being a strictly rural church as any we hav seen. One can not help wondering wher the congregation is coming from as h approaches the building, but it does com and it is a good audience. We are in clined to think that Nottingham is one o the places that should develop a residen pastorate in the near future. It is no well for this situation to be served alto gether from the outside. * * **Nashua.**—The Nashua church again becomes a bene ficiary, under the will of Sarah M. Balcom The will provides for a bequest which i to be used for the building of a tower t the memory of Mrs. Balcom and also pro vides that the Universalist Society shal receive one-half of the residue of the estate which will amount to an exceedingly generous sum. The Nashua parish has i recent years received bequests to a suf ficient amount to be rather alarming, if i were not for the fact that the people ar thoroughly alive to their responsibilitie and determined to administer these funds in such a way as to make the Nashu church a decided force in the establishmen of the Master's Kingdom. We understand that a definite program of progressive work will soon be adopted by the board of trus tees. * * **New Recruits.**—The Superin intendent's supply list has recently bee increased by a number of desirable re cruits. Rev. Ira D. Morrison of Not tingham has been sufficiently restored t health to be able to take up pulpit work again. He recently supplied the pulpi at Marlboro and is available for calls a almost any time. Mr. Allen Carr, wh has recently retired from the pastorate a Hartland Four Corners, Vt., is for th present at his home in Manchester and i available for supply work. Rev. Alberti S. Phillips, who recently retired from a successful pastorate at Chester, Vt., now reappears in our ministerial list as Rev Albertie Phillips Dudley, with residence a Derry, N. H. While Mrs. Dudley does no plan to again take a settled pastorate, sh is available for supply work at any time We can vouch for her ability and her will ingness to serve. * * **New Hampshir in History.**—Anticipatory to the cele bration of the 300th anniversary of th settlement of New Hampshire, Henry H Metcalf of Concord, N. H., announces a lecture on "New Hampshire in History." Mr. Metcalf is probably the best fitted o any citizen of New Hampshire along th lines of historical research and his service will be in great demand.

George F. Fortier.

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No true and permanent fame can b founded except in labors which promot the happiness of mankind.

Charles Sumner.

Church News and Interests

CHURCH MEMBERS REPORTED IN 1922

Previously reported	1,823
Somerville, Mass., Winter Hill	6
Total	1,829

CHRISTENINGS

Previously reported, 830. Somerville, Mass., Winter Hill, 3. Total, 833.

PERSONAL

Rev. Clarence E. Rice, D. D., of Springfield, Mass., supplied the Hartford church on All Souls Sunday.

Rev. Charles C. Clark, D. D., has resigned the church at Baltimore and retired to his farm at Fallston, Md.

Dr. John S. Lowe will preach the annual Thanksgiving Day sermon at the Union Service of All Souls Unitarian Church and the Church of Our Father, Universalist, Washington, D. C.

Rev. Charles E. Clark, D. D., of Camp Hill, Ala., on his recent visit to Boston supplied the pulpit of our church at Medford Hillside and also preached at other places near Boston.

Rev. W. H. Gould of Arlington and Rev. Stanley G. Spear of Roxbury represented the Universalist denomination at the consecration services of Bishop Slattery in Trinity Church, Boston.

Mr. J. Burgess Macneal of Baltimore suffered severe injuries and narrowly escaped death Nov. 3, by being struck by an automobile. In spite of dislocations and lacerations and severe bruises, he will recover. Like J. B. Macneal, Senior, he is one of our most devoted laymen.

Rev. R. S. Kellerman has just left Greensboro, N. C., and driven his motor to Hop Bottom, Penn., his new field of work. He has been three years in the South, serving both Durham and Greensboro, and making a distinct impression by his skillful church advertising as well as by his general work. Hop Bottom is on the circuit he served before going South, in Susquehanna County, Penn., twenty-seven miles from Scranton. He also will serve Nicholson and perhaps other places.

Connecticut

Hartford.—Oct. 22 was observed as Layman's Sunday in the Hartford church, Mr. Charles G. Lincoln presiding. The Foreign Missions Convention was in session in Hartford at that time, and we were fortunate in securing as our speaker the Rev. Dr. Seiple of the Reformed Church. Dr. Seiple has been a missionary in Japan for twenty years, and he gave a vivid account of the work of Christianity in that country.

Bridgeport.—Rev. Hal T. Kearns, pastor. Laymen's Sunday was a day that will long be remembered. Mr. Fred C. Carr of Providence, R. I., national secretary of the Universalist Comrades, addressed the men of our church, who were present in goodly numbers, at the morning service upon the theme, "Wanted, a Million Men." It was a stirring message which gripped both the minds and hearts of those present. After the service the congregation repaired in a body to the Sunday school session, where Mr. Carr, who is the superintendent of the Sunday school in his home church, emphasized the need and value of Sunday school work, stressing particularly the importance of adult leadership and backing. Mr. Carr then met the men of the church in informal conference on the work of men's organizations in the church, giving many practical suggestions whereby they may perform effective service. The next evening the officers of our Men's Club held a conference and mapped out a constructive program for the year. Mr. Carr told us what we should do and we are at work on it. That there will be good results we have no doubt. Mr. Carr's coming has linked our men's organization more closely to the national body. Several of our men became Comrades that day. His visit also helped us to appreciate more keenly the value of Laymen's Sunday, an event which has become an annual occurrence in our church, this being our third observance of the occasion.

Indiana

Muncie.—Rev. Harry Adams Hersey, pastor. Our church is more than ever a hive of industry this fall. The Woman's Service League is preparing for the annual bazar. The Flower Circle has several plans in process of realization. The Y. P. C. U. is "stretching every nerve" in preparation for the National Convention, July 11-17, 1923. The Clara Barton Guilds, junior and senior, are co-operating with the Union. The "evergreen" Sunday school is continuing to function efficiently. Our latest feature is a "Permanent Santa Claus," in the person of Mr. Clay Whiteley (who is the father of our "thrift" department and donor of over $200 to individual bank accounts). Mr. Whiteley has endowed a Christmas fund which will yield $50 annually to the Sunday school, and he asks that we use it in having "a real good time." This sort of return on investment may be quite as substantial as "six per cent." We were greatly saddened by the death of our former pastor (1903-09), Rev. Gideon Isaac Keirn, D. D., in Atlanta, Oct. 25. Mr. Hersey officiated at services in Cincinnati. On Oct. 29 an impressive and beautiful memorial service was held in the Muncie church. Many representative citizens, members of other churches, were in attendance, testifying to the deep impression Dr. Keirn made upon this city. Several of our present constituency attended the Cincinnati service.

Maine

Brunswick.—The Rev. Harry F. Shook, pastor. The every-member canvass was recently completed, with gratifying results. The trustees increased the budget to the largest amount in the history of the church, including an increase of $200 in the minister's salary, and the returns justified their faith. Laymen's Sunday was observed, five of our men taking part in the service. Clyde Stevens presided, Dr. Dean C. Eaton read the Scripture lesson, O. R. Pennell offered prayer, A. V. Goud read the announcements, and O. R. Pennell and E. R. Comee made addresses. It was in every way a successful service. All departments of the church are getting into action, and the outlook is for a busy year.

Massachusetts

Cambridge, First Church.—Rev. Arthur E. Wilson, pastor. The celebration of the 100th anniversary of this church was observed with fitting ceremonies. Sunday morning and evening, Oct. 29, the special speakers were Rev. Clarence Skinner—grandson of Rev. Charles Skinner, pastor of this church from 1852 to 1867—who preached in the morning, and Dr. L. S. McCollester, the preacher of the evening. Charles E. Parmenter, Ph. D., gave a carefully prepared historical address. Rev. Ada C. Bowles, widow of Rev. B. F. Bowles, pastor here from 1868 to 1873, led the congregation in prayer. Visiting neighboring ministers assisted in the devotional services. The music, which was especially good, was under the direction of Sidney G. Stanton, the regular choir leader. The church was filled both morning and evening and a large number sat at the bountiful tables at the banquet on Monday evening, Oct. 30. The guests and speakers, the mayor of the city, Dr. Eliot of the Methodist church, Dr. Crothers of the Unitarian church and our own Dr. Lowe and Dr. Hall with Dr. Parmenter as toastmaster, brought messages that rang true and were most enthusiastically received. On Friday evening, Nov. 3, at the quarterly church members meeting, the historical committee brought some additional information and the meeting became one of reminiscence culled from the old records, which have been cared for by Mr. Charles James, who gave interesting notes in detail.

Roxbury.—Rev. Stanley G. Spear, pastor. Laymen's Sunday four of the Comrades assisted the pastor in the morning service and the president of the organization spoke to the men, urging greater loyalty in all departments of church affairs. The annual bazar has just been held in this parish and the artistic decorations were greatly admired by all present. It was a splendid success in every way, bringing back many former members, making it a sort of "Old Home" affair. The Mission Circle is studying "Building with India" and hope to maintain their good work of the past.

North Weymouth.—Rev. Roger L. Marble, pastor. In October, Squad Three held a very pleasing and successful harvest supper and entertainment. Part of the latter was furnished by a local group of Campfire Girls, under the direction of the Guardian, Miss Margaret Dingwall. The Men's Club held its annual meeting recently and elected the following officers: President, R. S. Wilder; vice-president, J. H. Leighton; second vice-president, S. T. Torrey; secretary, A. P. Dingwall; treasurer, P. A. Ames. The pastor has been elected a member of the Executive Committee of the Weymouth Branch, Citizens' Alliance of Massachusetts. Plans are under way for a celebration of the fiftieth anniversary of the dedication of the church building. The following committee is in charge: A. W. Bartlett, W. P. Hersey, Mrs. E. B. Pratt, Mrs. Mary Sampson, Mrs. Samuel Drew, and the pastor, *ex-officio*. The celebration will occur Jan. 14-16, 1923.

Brookline.—Dr. Charles Conklin preached his farewell sermon the last Sunday in October. A large congregation was in attendance. On the following Thursday evening a committee of five called upon Dr. Conklin at his home and gave him a check for $375 as an expression of the regard felt for him and his family by the people of the parish. Rev. Fred A. Moore preached Nov. 5.

Lawrence.— Rev. C. G. Robbins, pastor. A special invitation for Rally Day was mailed to each family, and nearly 300 people gathered for the service. This was little better than our usual congregation, as many of our faithful people were away over the week end. Fine music by our excellent quartet, and a sermon by the pastor on "A Great Faith," received many appreciative comments. An announcement was made by the pastor of two recent gifts by devoted laymen of the church—one of $10,000 from Mr. Walter E. Parker, the other of $5,000 from Mr. L. E. Locke, as the beginning of a fund for a new church, the fund to be known as "The Universalist Church Building Fund Foundation." This fund has been placed with the Merchants Trust Co. of Lawrence. The trust is to run for a period of not more than twenty years. In the meantime it is the desire and expectation of the donors that other gifts and interest accumulations will be sufficient to erect a new church at a cost of not less than $70,000.

New Hampshire

Kensington.—The church at Kensington has been open through the summer months, the last service for the season being held on Oct. 29. The attendance, though not large, has been steady. The church gave through the Moulton Circle the sum of $3.33 a year for three years to the Home Mission Fund, paying the entire subscription at once. It has also contributed eight dollars to the Japan Mission for this year. Mrs. A. M. Bradley has been the pastor.

Winchester.—Rev. Edgar R. Walker, pastor. Laymen's Sunday was observed Oct. 22 with the men of the parish in complete charge of the service and a good number of men in the congregation. The speaker was Mr. Oscar L. Elwell, County Y. M. C. A. Secretary. The Ladies' Society has planned a busy program for the year. The Sunday school is growing in numbers and interest. On Nov. 5 the Y. P. C. U. is to entertain the Y. P. R. U. of the Keene Unitarian church. At the first meeting of the Men's Club it was voted to invite the clubs of the other churches to consider the possibility of the federation of the three clubs. Dr. Rose's lecture on "Pollyanna" was given before a large congregation last month and another lecture is scheduled for the last of this month. On Nov. 12 there is to be a fireside service in the pastor's study.

New York

Fort Plain.—Rev. Herbert Frank Moulton, pastor. Our monthly parish event for November will be "Good Cheer Night." These events draw 300 or more. The printed plans can be had of Mrs. W. F. Shumway. We have ruled out for eight years all ticket suppers, entertainment, etc. We prosper much better. For our fair, our young people will put on the play "Step Lively." Our Clara Barton Guild has over fifty girls meeting once in two weeks. They have just sent a lot of dolls to Japan for Christmas gifts. We have began a course of illustrated travelogs, with many fine slides from the slide artist, G. N. Ostley of Harwichport, Mass. Our minister is telling of his travels in Western Canada. We plan to put in church movies as a feature. Our church school is studying "The Beacon Course of Religious Education," grading as the public schools grade. Congregations increasing. Everything is "looking up."

Nova Scotia

Halifax.—Rev. Oluf Tandberg, pastor. The church was opened again on Sept. 3, after a five weeks' rest. As a response to special advertising, the congregation was unusually large. A reunion of the Men's Club was held Sept. 13, attended by the largest gathering of Universalist men that the Halifax church has seen in many years. A fine banquet was served, and many spirited addresses were made. At this reunion a resolution was unanimously passed to the effect that the Golden Rule should be the dominating law of the club. The belief was expressed that if the Golden Rule can be made serviceable in a clothing factory, it ought to be worth a thorough test in a Universalist organization. It has so far worked well. Laymen's Sunday was observed Oct. 22, the principal address being delivered by A. S. Wolfe, secretary of the board of trustees. Since early in the spring the pastor has delivered illustrated talks on the Bible during the Sunday school hour, with gratifying results. He draws the illustrations himself, and expects to cover the entire Bible. During the summer vacation the interior of the church was thoroughly renovated, the parlors especially being rendered very attractive.

Vermont

St. Johnsbury.—Rev. George Wilson Scudder, pastor. The Church of the Messiah began the new season in the repaired and renovated church edifice. During the summer a new roof had been put on the church, the auditorium was partly plastered and redecorated, and the organ rebuilt. A special parish meeting was called, to hear the report of the building committee. The committee reported that in addition to the repairs on the church extensive repairs had been made on the parsonage, that all bills were paid and there was a balance of over $300 which was turned into the church treasury. A special service was held Oct. 15, when State Superintendent Fortier could be with us. A dedication service was held in the morning, and in the evening an installation service for the new pastor. Mr. Fortier conducted the service, preached an inspiring sermon and installed the pastor. Sunday, Oct. 22, was observed as our third annual Laymen's Day. The service was in charge of the Men's League. Thomas G. Porter conducted the opening service, Milton E. Montgomery gave the Scripture reading, George C. Felch offered prayer and Harold Tillotson preached the sermon. In the afternoon the group of laymen drove to St. Johnsbury Center and held a Laymen's service for the church there. The Ladies' Society served two suppers and two dinners for the Vermont State Teachers' Convention in October, which netted them about $130. The ladies make a specialty of clam chowder suppers which they serve once a month during the winter. Mr. Scudder has been preaching at St. Johnsbury Center twice a month during the summer, and they have decided to have services every Sunday afternoon and will organize a Sunday school soon.

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SABBATH SCHOOL UNION

The November meeting of the Sabbath School Union will be Missionary Night, and will be held at Charlestown, Mass., on Nov. 15 at 5.30. Supper will be served at 6.30, and the program will begin at 7.30. Subject: "Project Teaching in Religious Education." Speaker: Rev. A. Gertrude Earle.

The members and friends of the Sabbath School Union, also the members and friends of Greater Boston Mission Circles, are invited to attend. The speaker is one of our own Universalist ministers and will bring a special message to us on our missionary work in Japan. Prior to the address beautiful colored slides of our mission field in Japan will be thrown upon the screen. Missionary work is but the extension of Religious Education abroad.

Take elevated train to Thompson

Square. The church is around the corner of the Bank Building.

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BOSTON MINISTERS' MEETING

Rev. A. Gertrude Earle delivered an effective address Nov. 6 on "Thinking Big for Japan." She described clearly the liberal and reactionary forces at work in Japan and said that the Universalist missionaries are creating liberals. It was easily conceivable, she said, that in some great crisis a Universalist-made liberal might give the decisive vote. To make Japan independent of all foreign mission help was an ideal not yet possible to realize. To talk about our mission more than once a year and pray for it often was a privilege we ought to take. Miss Earle was at her best.

Carl Hempel is to speak Nov. 13 on "Directing Young People" as part of the Religious Education Program.

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UNIVERSALIST CLUB OF BOSTON

The Universalist Club of Boston will hold its first meeting and dinner of the season on Monday evening, Nov. 13, at Hotel Bellevue, Beacon St. Dinner served at 6.30 p. m. The speaker of the evening will be Rev. Samuel M. Lindsay, pastor of the First Baptist Church, Brookline, Mr. Lindsay is an eloquent and forceful pulpit orator. Dr. Leroy Coons, Superintendent of Massachusetts churches, will also be a guest of the Club. Many applications for membership are being received. Annual dues are $8 and membership is open to Universalist men. The Club will be fifty years old in February, 1923, and plans are already being made for a fitting recognition of this event.

Do not hesitate longer. Send in your application for membership to our secretary, Mr. V. A. Sears, 53 State St., Boston.

William R. Thomson, President.
V. A. Sears, Secretary.

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ORDINATION OF GEORGE H. CAMPBELL

George H. Campbell was ordained to the Universalist ministry at Olinda, Ontario, Oct. 16. Rev. John Murray Atwood, dean of Canton Theological School of St. Lawrence University, conducted the service, unassisted by any other clergyman, as none were available.

Mr. Campbell, who with his wife lived formerly near Canastota, N. Y., was drawn from the Presbyterian Church into the Universalist by the preaching of Dr. Betts of Syracuse. He attended the Theological School at Canton for two years, taking a special course, and won the high regard of his instructors and fellow students. He has already commended himself to the people of Olinda parish, which is situated in the garden spot of Canada It was pleasant to note that the people of this church seem thoroughly interested, with all organizations in a flourishing condition, including here a fine Sunday school and large Young People's Christian Union.

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CANTON THEOLOGICAL SCHOOL

The opening address before the students of the Theological School this year was given by Rev. Stanard D. Butler of Gravesville, who chanced to be visiting his old home in Potsdam. Mr. Butler took as his theme "The Uncommon Man," and handled it in a way that held the closest attention of those present. Seldom has a more vital and fitting word been spoken at this seminary.

Five young men entered the school this fall—Donald Evan and Robert Rice of Akron, O., Harold Thompson, South Paris, Me., Orrin Stone, Norway, Me., Joseph Wallis, Beverly, Mass.

Dr. Shutter of Minneapolis comes as a lecturer next month. Dr. Newton is to come later in the school year.

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"CHRISTMAS IN ART AND SONG"

The annual public demonstration of the fine arts department of Boston University School of Religious Education and Social Service, dealing with "Christmas in Art and Song," will be held at the assembly hall in the Suffolk Building, corner of Temple and Derne Streets, on Monday, Nov. 13, from 12.15 to 1.15 p. m.

A new program has been arranged this year by Prof. H. Augustine Smith, head of the department for churches and church schools, giving the Christmas story in pictures and carols, both new and old. This demonstration will be of particular interest to committees who have charge of Christmas programs, to ministers, and all church school workers. Professor Smith will be assisted by Prof. Albert E. Bailey and Miss Edith L. Thomas.

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RUSSELL LECTURE AT TUFTS

Rev. Nehemiah Boynton, D. D., is to be the Russell Lecturer at Tufts College this year, and the lecture will be given on Sunday afternoon, Nov. 12, at 3.30 in Goddard Chapel. The lecture is open to the public and every one is invited. Dr. Boynton has just returned from a tour around the world and his theme will treat of the great moral and religious problems of the world.

* *

A LOYAL LAYMAN

Grace Church, Franklin, Mass., has lost one of its most devoted laymen in the passing, Oct. 11, of Mr. Ben Moore. Mr. Moore was deacon and treasurer in Grace Church for many years and he also served the Every-day Church in Boston as treasurer when Dr. G. L. Perin was pastor. He assisted Dr. Perin in raising the Twentieth Century Fund.

Mr. Moore was born in North Anson, Maine, Nov. 18, 1847, the son of Albert and Sarah E. (Dinsmore) Moore. He was a direct descendant of Major John Moore of Bunker Hill fame. He aspired to the Universalist ministry but circumstances prevented and he entered his father's newspaper office as editorial writer. He held important public positions and served one year in the Legislature. Later he moved to Boston and subsequently to Franklin, where he became paymaster in the American Woolen Mill, which position he held up to the time of his last illness. In Franklin Universalists are received into full membership in the Y. M. C. A., and Mr. Moore was vice-president of the board of trustees, of which board another Universalist, Professor Peirce of Dean Academy, is president.

On June 8, 1870, Mr. Moore married Miss Martha E. Dinsmore of Bingham, Maine. His widow, two children and six grandchildren survive him. Two years ago Mr. and Mrs. Moore observed their golden wedding in our church at Franklin and the parish and the town united to make it a happy and memorable event. The pastor wrote a poem in honor of the occasion and the couple were given a purse of gold in appreciation of their many services to Grace Church.

The funeral service was held in the church, conducted by his pastor, the Rev. Dr. R. K. Marvin, assisted by the Rev. Frank Andrews of Kingston, Mass., a life-long friend of the family. The body was taken to North Anson for burial, where services were conducted by the Masonic Lodge, of which Mr. Moore and his father were members.

Mr. Moore will be remembered by a host of friends for his splendid Christian character. He took his faith as a Universalist seriously and practised it daily. It enabled him to triumph over disappointment and sorrow and to face the world with a smiling countenance and a helping hand.

R. K. M.

* * *

THOSE CLASSIC NAMES

Maine towns: Alexander, Albion, Athens, Avon, Bethel, Canaan, Carmel, Carthage, Corinth, Corinna, Eden, Gilead, Hebron, Horeb, Jerusalem, Lebanon, Palermo, Palmyra, Rome, Smyrna, Solon, Troy, Vienna.

Margaret C. Danforth.

* *

Notices

NEW YORK FELLOWSHIP COMMITTEE

Letter of transfer granted to Milton Bennett to Maine and to Gustave A. Leining to Connecticut. Dismissed with recommendation, A. Eugene Bartlett.

George F. Bowers, Secretary.

* *

COMMUNION SET OFFERED

The beautiful country church located at Wauponsee, Ill., was totally destroyed by lightning a number of years ago.

A fine communion service, presented by the Universalist Women's Association of Illinois to the new church built under the pastorate of the writer, was

saved from loss. The set, beautifully engraved and consisting of tankard, two cups, and two salvers, is offered to a worthy and earnest church, preferably in Illinois. All communications and recommendations may be addressed to the former pastor,

Rev. Mrs. E. L. Newport,
109 W. Chapin St., Morris, Ill.

* *

LEADERS WANTED

Copies of the *Leader* for Nov. 4 are wanted at the Publishing House, 176 Newbury St.

* *

MAINE FELLOWSHIP COMMITTEE

Rev. A. A. Blair transferred from Livermore Falls to Orange, Mass. Rev. A. J. Torsleff transferred to Rutland, Vt. Rev. Grant Van Blarcom transferred to Jacksonville, Vt.

Alfred S. Cole.

* *

PROVIDENCE 1923 CONVENTION

The Board of Trustees, through its chairman, has appointed the following as a general Committee of Arrangements for the next session of the Convention to be held in Providence, R. I., Oct. 24-28, 1923: President Roger S. Galer, Rev. Henry R. Rose, D. D., and Secretary Roger F. Etz, with representatives from Providence to be added.

Suggestions to be considered by the Committee will be welcomed. Send correspondence to Rev. Roger F. Etz, Secretary, 176 Newbury Street, Boston, Mass.

* *

Married

Hunt-Stetson.—In Winchester, N. H., Oct. 26, by Rev. Edgar R. Walker, Robert C. Hunt and Inez E. Stetson, both of Winchester.

Lund-Douglas.—In Concord, Vt., Oct. 30, by Rev. C. F. McIntire, Hugh Osmond Lund of Victory and May Evelyn Douglas of Concord.

Chapman-Johnson.—In Lockport, N. Y., by Rev. Wm. J. Metz, J. Victor Chapman and Sarah Jane Johnson, both of Olcott.

* *

Obituary

Kathleen Wait Colson

Kathleen Wait Colson, aged twenty-three years, daughter of Mr. A. D. Colson and Mrs. Edith Wait Colson, died on Oct. 10, at her home in Binghamton, N. Y.

She had been an invalid, more or less, from babyhood, at times suffering intensely, but bore all uncomplainingly, with the greatest fortitude and patience, ever looking forward to being well like other girls.

For a year and a half she had been confined to her bed, patiently enduring all, having faith that the spirit of Joan of Arc, the girl heroine of France, whose memory she loved, and whose spirit she saw many times in a vision, bending over her bed of suffering, with comforting words, would strengthen and help her to get well. Quickly and silently she passed at the last. Perhaps Joan of Arc came and carried her home.

Funeral services were conducted in the home by the Rev. C. E. Petty, pastor of the Universalist church, after which her body was accompanied by her father and mother to the latter's old home town, Canton, N. Y., and there laid at rest near the loved ones gone before, in Brick Chapel cemetery. A brother of Mrs. Colson's, Merton L. Wait, was laid there only a few weeks before in July. At the grave the Rev. J. M. Payson, D. D., of Canton, spoke words of comfort and hope.

James Calvin Moore

James Calvin Moore was born near Locust Grove, Adams County, Ohio, March 12, 1859. He died Oct. 13, 1922, at his home in Troy, Ohio. He was the son of Rev. Elihu Moore, one of the pioneer Universalist ministers of Ohio. He was a member of the Eldorado church, which was founded by "Father" Moore, as he was familiarly called. For seventeen years J. C. Moore was a teacher, and superintendent of the public schools of Miami County. He served two years as County Recorder, and later was a member of the Troy City Council.

For the past eighteen years he was associated in the clothing business with his brother, B. F. Moore. J. C. Moore *lived* his faith. He not only *believed* in the brotherhood of man, but he practised it. Love was the cornerstone of the home which he built for his loved ones.

His wife, two sons and two daughters survive him. Also two brothers, a sister and seven grandchildren.

The funeral service was held at his home in Troy, Ohio, Oct. 16, conducted by Rev. Sara L. Stoner of Prospect, Ohio. The large and representative attendance spoke in no uncertain way of the high esteem in which Mr. Moore was held in the community in which he had lived so many years.

Nellie Terza Eddy

Miss Nellie Terza Eddy died suddenly at Brattleboro, Vermont, Oct. 9, 1922, at the age of seventy-three. Born at Newfane, Vt., Dec. 16, 1848, she lived many years in Boston, being a regular attendant at the Columbus Ave. Universalist church. She was a member of the Brattleboro Universalist church and interested in all of its activities. The largely-attended funeral, Rev. Edwin P. Wood officiating, gave evidence of her esteem by the community in which she was so well and favorably known.

R. S. C.

John C. Mallory

John C. Mallory, son of Rev. Charles P. Mallory, who for more than forty years was pastor of our church at Huntingville, Quebec, died unexpectedly at the home of Mrs. Fox on Oct. 25. Mr. Mallory was in his seventy-second year. Ill health for many years incapacitated him from active affairs. The funeral was held Saturday, Oct. 28, from the church where his father labored for so many years. Many friends and acquaintances of the deceased were present. He is survived by one sister and his brother. He was a man of probity and highly esteemed by all.

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For further information please address the Superintendent, Miss Ruth E. Hersey, 14 Worcester St., Boston.

For the Board of Managers.
FRANK A. DEWICK, *President.*
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Cholly: "How did Archie get that black eye the other evening?"

George: "He was waiting outside the theater for a chorus girl and—"

Cholly: "Yes! Her steady came along?"

George: "Nope, her grandson came out and beat him up."—*Washington Dirge.*

* *

It will not be long before the coal peddler will be asking you, "One lump or two?"—*New York American.*

* *

The continental traveler deposited an enormous bag beside the table in the dining car. The conductor promptly rebuked him. "Don't you know you can't bring your luggage in here? You'll have to put that bag in the van."

"Luggage," answered the traveler. "That isn't luggage. That's my purse. I'm going to Austria."—*Exchange.*

* *

The New York *Evening Mail* suggests that, as we are not paying our debt, America should send some of her lecturers to England. Don't do that. We'll pay.—*Punch* (*London*).

* *

It is proposed to make gramophone records of speeches made by present-day statesmen for the benefit of coming generations. It is just as well that posterity should know what we have had to put up with.—*Punch* (*London*).

* *

"Now I've had my revenge," said the shoe-shop proprietor to his friend, as a customer left.

"Revenge? How so?"

"Well, the young lady who just went out is a telephone operator. I gave her the wrong number."—*London Opinion.*

* *

College: "Hey, who got my black shoe? I've got one of somebody's tan pair."

Education: "Don't that beat the deuce! I'm in the same fix and trying to make an 8 o'clock."—*Stanford Chaparral.*

* *

Charley Harris, of Fort Worth, Texas, a friend of Mr. Nubbiner's in the printing business, got slightly peeved at a letterhead from a doctor who wanted bids on several thousand letterheads, different sizes, different grades, and different colors, and wanted the printing form held standing. So Charley took his typewriter in hand and wrote:

"Am in the market for bids on one operation for appendicitis. One, two, or five inch incision—with or without ether—also with or without nurse. If appendix is found to be sound, want quotation to include putting same back and canceling order. If removed, successful bidder is expected to hold incision open for about sixty days, as I expect to be in the market for an operation for gallstones at that time and want to save the extra cost of cutting."—*Kansas City Post.*

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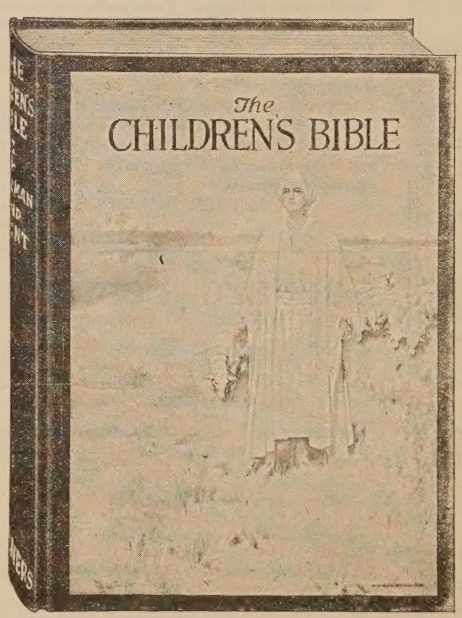

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